HÆC HOMO:

WHEREIN

THE EXCELLENCY of the CREATION of *WOMAN*, is described;

BY WAY OF AN *ESSAY*.

By *William Austin*, Esq;

LONDON,
Printed by *Richard Olton*, for RALPH MABB, and are to be sold by *Charles Greene*.
1638.

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1685.

396
Au 7h
1638
English

To the truely vertuous Mistresse, MARY GRIFFITH.

Ladie;

THE *Authour* of this *Essay* made you his *Patern*, which (being a *Post-hume*) begs you the *Patroness*: let its

infancie pleade its excuſe, if it deliver in broken words but halfe your worth: and if you pleaſe to take it into your protection, it may heereafter come forth more knowing of your vertues; ſome incredulous people it is likely to meet with, who will deride it as *Apocrypha*; their ſinne is their punishment; they have not ſeene you: and whilſt through their malice they condemne the Authour; by the truth of your vertues, he becomes a Martyr. The *Title* of this *Manuell* is generall, the excellencie

cellencie of WOMANS *Creation*; the intended *ayme* of the *Authour* was particular, your *praise*: that he might satisfie the doubtfull; your perfections (though they are admirable) are not miraculous, which if they were, your glory would bee lessened, because they were not so fully your *owne*: and those of your Sexe, could not bee so justly accused of enclining to the vices of the times, if it were not a declining from their naturall puritie: your beginnings being equall, makes their

their infancie Proportioned with your glory, but juſtice; andthis worke of his, and my dedication but a duty, whereby I am obliged to acknowledge my ſelfe,

Vertuous Ladie,

Your moſt humble *ſervant*,

I. A.

To

To the Reader.

IT is not to bee expected that pieces though of never so exact and curious frame, composed by the most excellent and eveneſt hand, ſhould paſſe through the croud of the Criticall, and Cenſorious multitude, without receiving the aduſt effects of their malignant humours. It cannot be looked for therefore, but that this Eſſay of this excellent Author, muſt bee forced ſometimes in its paſſage, through the dangerous ſea of theſe quarrelling times, to ſtrike ſayle to thoſe muſters of malignant

and envious judgements that inevitably will assault it: and it is infinitely beyond my weake ability to come in with such supplies as might rescue so well-a-deserving subject from suffering ship-wracke. But sure I need not, the Peece it selfe is strong enough to stand it out even to a victory, though it may now and then seeme to sinke vnder the aboundant pressures of Assailants. Yet give me leave (courteous Reader) at the least to shew my willingnesse to doe somewhat, especially seeing it (or rather the world) hath had the misfortune to lose the Author, a Gentleman highly approved for his Religion, learning and exquisite ingenuity: his former Adventurings into the world, in that sublime expression of his Divine Meditations, have beene safely landed in the wisest and candidest judge-

judgements with approbation and applause; and doubtlesse, This, *cannot chuse but receive also a childs portion together with that his brother, and why not a greater? for It* Zarah-*like put his hand out first, and therefore was the elder, though upon his drawing backe, his brother came out before him: They are both like the father, onely that, of a more graver, this, of a more youthfull aspect: yet if the judicious Reader will be pleased to take an impartiall view of its severall Lineaments, he cannot choose but see the true Idea of a most grave and Divine spirit shining forth in even its tender Non-age. I am sure I shall rather blemish then adorne the worke, by saying any thing, and indeed, what need I?* Vino vendibili non opus est hedera: *my generall request to the Reader is, that hee would*

would be pleased to let it passe quietly, and if he be one that cannot finde in his heart to commend and approve it, let him leave it for those, that both can and will, out of a pure judgement and refined wit, give it its due merit and honour; and to such, I promise to remaine,

Ready to doe my best service,

RALPH MABB.

HÆC HOMO.

CHAP. I.

THE *Omnipotent* in the beginning, created all things for *Man*; and untill all things were made *fit* and convenient for him, *he* was not made: But, when they had received their Ornaments, then was brought forth this *admirable creature*, (the *Image* of his Creator,)

who was so excellently composed, that his Maker had not onely given him [*Os sublime,*] a *face upward*: but [*mentem internam,*] a mind *inward*, to behold the Heavens, and *all* under them: *Homo ad contemplandum Creatorem suum creatus* Gregory. *est*, saith *Gregorie*. Certainly, one would think, that to the *making* of so Divine a creature, some *extraordinary* matter, collected out of the *Quintessences* of the celestiall spheares, ought to be prepared. One would scarcely beleeve, (but that it is *written*, where is no falshood;) that the *base earth* were his best apparell; nay worse, not *earth*, but *dust*, (the very *contemptible* Dust,) which the least wind blowes away.

But

But, when wee behold his daily carriage, his pride and haughtineſſe; with what diſdaine, he not onely *contemnes* inferiour creatures; but ſuch as were created equall with him; we may judge him, either to be made of *better ſtuffe* then wee have heard of: or, that he very much *forgets* his beginning.

He was not made of *Heaven*, nor *in Heaven*; but *in earth*, and of *Duſt*, amongſt (his *fellow* creatures) the *beaſts* of the field: of the *ſame mettle*, in the *ſame place*, and in the *ſame day* with them.

What ſhould make him ſo *proud*, as to *Deſpiſe*, and, with ſo *many ſought-for words contemn Woman* (his other ſelf?) Doubtles, it proceeds from

his *ignorance* or *forgetfulneſſe:* in that he *knowes not*, or will not *remember* his *lowe beginning*, (even out of the Duſt:) and, had need to heare *this ſentence* again from Heaven, oftner then raine upon him, *Noſce teipſum:* otherwiſe, he would not eſteem ſo *unworthily* of Woman, which is *his other half*, and part of his own *bodily ſubſtance*. It ſhewes, as if a man ſhould *love* his *head*; and *hate* his *braines:* Is not *ſhe, he?* Examine, and you will find *ſmall* Difference.

1. As, *firſt*; for *name:* though (for neceſſary *diſtinction* ſake) they were created *male and female*, and *two* bodies: yet all (*in one Word*) makes but [*Homo,*] *one Man.* Which very Word CICERO, (the

Cicero.

moſt

moſt eloquent of his time,) thought no *barbariſme*, to beſtow upon a *woman*, and a vertuous Ladie; when (remembring his commendations to *her*, in an Epiſtle to her *husband*,) he calls her *Homo Singularis pudicitiæ ac pietatis*.

In the *ſexe*, is all the *difference*; which is but onely in *the body*. For, ſhee hath the *ſame reaſonable ſoule*; and, in that, there is neither *hees*, nor *ſhees*; neither *excellencie*, nor *ſuperioritie*: ſhe hath the *ſame ſoule*; the *ſame mind*; the *ſame underſtanding*; and tends to the *ſame end* of eternall ſalvation that *he doth*. In which, there is no exception of *ſexe*, perſons, or nation: But (in the *reſurrection*) ſhe ſhall, without *exception of ſexe*) obtaine *like body*

with him; according to the *similitude of Angels*: For, *they* were bought at the *same price*, and shall dwell in the *same glory*.

2. She hath not onely the *same name* with him; but, they are *both* of *one figure*; made by *one workman*; of *one substance*; in *one place*; in *one day*; so that, there is no such *generall difference* between them, that can give excuse to man to esteem *basely* and *meanly* of her, but that he must needs (therein) touch *himself*: since shee was made *so equall* with him, and *so like* him. Notwithstanding, there may be observed *some nice differences* between them in their creation: but indeed, they are *such*, as rather much *increase* her praise, then *detract* the

the leaſt ſcruple from her worth and excellencie.

As for example:

Firſt, though ſhe were created *with him*, in the *ſame* and *one day*; yet, not at *one time*. 1.

Secondly, though in one *generall place*, yet not in *one particular* place. 2.

Thirdly, though of *one ſubſtance*, yet not of *one matter*. 3.

Fourthly, though of *one workman*, yet not in *one manner*. 4.

Fifthly, though of *one figure*; yet not of *one form*. 5.

Sixthly, though of *one generall name*; yet not of one *particular* name. 6.

Theſe things, (though they ſeem never ſo *ſlight* and *trivial*,) make much for her *excellencie* and honour. Therefore, to the end I may keep ſome

order in what I intend, I will *First* ſhew what I have obſerved upon theſe *ſix* former *Differences*; of *Time*, *Place*, *Matter*, *Manner*, *Forme* and *Name*, (which I intend, ſhall be the *principall heads* of this my Diſcourſe.)

CHAP. I.

1. *Time.*

FIRST, I will begin with the *time* of her creation. It was not, untill *all other* creatures (both in Heaven and Earth) were finiſhed, and provided for her: That when ſhe came, ſhee might finde want of nothing. She had the *fields* to refreſh

refresh her; the *trees* to shade her; the *rivers* to bath her; the Heavens to light her; and a husband to cherish and love her: who was neither *perfect* nor *happie*, till he had *her*. A benefit which *Adam* wanted: For, he lacked and lived without a *helper*, till she was made: and he that *wants helpe* cannot be *happy*.

Secondly, she was *not made* till GOD made *Adam*: so he had *great need* of her. For, after he had told him, *it was not good for him to be alone*; he brought him *all the creatures* of the earth, to chuse him out *a fellow*; but he (with a *small appetite*) viewing them over, gave them *apt names*, according to their *dispositions*: but *for Adam* found he not a fit 2. Gen. 2.

helpe. From whence, I obſerve, that ſhe was not made *by chance*, (as a thing *unneceſſary*, and not thought of; but by reaſon of the *preſent* occaſion:) or, as that ſhe ſhould *never have* been created, if any of *the beaſts* could have ſerved the turne. (No *beautifull* thing is made *by chance*; but, by ſome *ingenious* and operative art:) But ſhe was made by *great deliberation*, and profound conſideration. For, if there appeared a *great counſaile* and deliberation in GOD, (in theſe words, *let us make man*,) before he made *him*; (and yet *therein* was *ſhe* alſo contained:) ſo certainly, no leſſe in her *particular* creation. For, though he had already determined what to do, when he

he ſaid; I *will make him a helper*: Yet, that *Adam* might take knowledge how great a benefit he was to receive, he firſt makes this *ſearch* (in his *preſence*) among all the *living creatures* of the earth, to let him ſee that *none* was fit for him, but *ſuch a one* as he himſelf ſhould ſpecially create: and, that (*without her*) he were but a *miſery* in a *mans likeneſs*. For, though he had both Heaven and Earth in his contemplation, yet he lacked *that* which *they all* could not ſupply. Gen. 2.

This *helper* therefore being found, he proceedeth to as large and more exact a declaration of *her* creation, then of his: as we ſhall more largely ſhew hereafter; which was done

done while *Adam ſlept*. (For it was not fit that hee ſhould *behold* the creation of *the excellent* creature, that had not ſeen the making of the *meaneſt*: and, peradventure, leſt *Man* ſhould after preſume to have had *a hand* in her making; and ſo, make ſlight accompt of her:) *while he ſlept* (I ſay) without *his carè*, advice or counſaile was ſhe created. From whence, ſome "gather, that the *affections* of "men ſhould *ſleep*, when GOD "chuſeth and fitteth them "Wives: And that neither *beautie*, *riches* or *honour*, &c. ſhould ſway them; but onely the *firſt cauſe*; [*Commodum Auxilium*,] and the immediate hand of GOD; who provides her and gives her.

Shee being thus made, is brought forth *the laſt creature* in time, as an *Epitome*, *concluſion*, *period*, and full perfection *both of Heaven and earth*. For GOD making all his workes of two ſorts, [*Incorruptible* and *Corruptible*,] began at the *nobleſt* of the one, and ended in the *nobleſt* of the other.

For *firſt*, he made the *Incorruptible Angels*, &c. *The* (for *corruptible* things:) Firſt, the *Mineralls*; then *Vegetables*, then, Fiſhes; then, Birds; then, Beaſts; then, *Man in his own likenes*, [the *one*, Male; the other, *Female:*] but the *Woman* laſt. *Every worke* being ſtill *more perfect* then *other*, ſtill ending in the *moſt perfect* of all, he *reſted*; as having finiſhed

niſhed all *in her*, beyond *whoſe perfection* no creature more could be *added*, *created*, or *imagined*. But, though ſhe were *laſt in time* brought forth: *Agrippa* is of opinion, that GOD determined her creation *firſt of all*; before he *began* the World. For *Wiſedome* conſiders to what good *end* and concluſion ſhe will bring her worke, ere ſhe begin; ſtill framing *the laſt* before the *firſt*. And *woman*, being the *laſt* creature, and *perfect concluſion* of all Gods workes, was (no doubt) *firſt* of all drawn forth in that faire proportion (we now ſee her,) by Gods eternall wiſedome, as the *period* of all; long ere the reſt were *begun* to be framed.

Thus much then for the

time

time of her creation, which appeares not to be till *all things* were provided for her; not till *Adam saw he had great need* of her; while *he slept*; *last*, as the *perfection* of the rest: And, though *last in creation*; yet *first* in determination.

CHAP. II.

SECONDLY, she is dignified in the *Place* of her creation. And, that the *place* of birth, making, or education, makes much to the *praise* or *dispraise*, not onely of *men*, but of *beasts*, and sometimes of *sence-* 2. Place.

ſenceleſſe creatures; both the ancient Hiſtories (*profane* and *Divine*,) for their eſtimation doe record; not without the confirmation of *common* opinion and *experience*: Which was the *reaſon* why *Iſaack* was commanded, not to take a Wife out of *Canaan*; but in *Meſopotamia*: (the worthineſſe of *which place* ſhall *after* appeare.) The like (for *vituperation*) is that of *Nathanael*: *Can there any good thing come out of Nazareth*? Still having a reſpect to the *place*. But the place of her creation was dignified,

Gen. 24.

Ioh. 1. 46.

First, in the *Name*.

Secondly, in the *Situation*.

Thirdly, the *Rich plenty*.

Fourthly, the *vertuouſneſſe* of the Plenty.

And Fiftly, the *company*.

I will begin at the *laſt*, firſt, and (for once) ſet the *cart before the horſe*.

For the *Company*: it was an habitation of *Angels*; *one* of which afterwards kept the place with a *fiery ſword*: And, it was alſo the *walking-place of God*, and is *yet* (unto *this* day) invironed with a *flame*, not farre from *Babylon*, (as ſome conjecture out of *Plinie*.) 1. *The Companie.* Pliny.

Secondly, for the *Plenty*: it had in it *all manner* of things *good* for mans life, it wanted nothing, either of *pleaſure* or *neceſſitie*: The *beaſts* were obedient, the *trees* fruitfull; the *fruit* nouriſhing; the *hearbs* pleaſant in ſight; the *flowres* delicate in ſmell; the *rivers*, not onely watered the Garden (and dividing themſelves into 2. *The Plentie.*

into *foure parts*, made it both *pleasant* in forme, and *fruitfull* in effect;) but also, brought forth most *fine gold* for ornament, and precious *Gemmes* (of more estimation and worth then gold,) for *beautie* and *medicine*.

There was *no evill* thing in it: nay, the *tree of good and evill*, (though the *eating* thereof was a deadly poyson to *Adam* and his posteritie,) was *good in it selfe*; and *ill* onely in respect of the *commandment*: *Quid bonum? quod DEVS vult: Quid malum? quod DEVS vetat.*

3. The vertue and efficacity.

Thirdly, besides all this fertilitie and rich plenty; (with the *like* whereof GOD hath also in *some measure* inriched some other places.) There was

was that moſt-deſired rich Jewell, and ineſtimable *vertuous* treaſure, (the *Tree of life*;) no where elſe under Heaven to be found: whoſe *fruit* increaſed *ſtrength*, and *lengthned* the life of man. Not as *other* fruits; which alſo being eaten, bring *health* and increaſe the *vegetative* part of man, for a time; and were made to drive away thirſt and hunger: but (as venerable *Beda* writes,) it had Divinely received this *vertue*, that who ſo taſted of it, it ſhould preſerve his body in *ſtable health* and perpetuall *ſoundneſſe*; ſo that it ſhould not fall into *worſe* eſtate, by any *infirmitie* or weakneſſe of age; nor *ever die* (addes *Zanchius*.) Which proves, how much in *vertue* and value, (as well

Arbor vitæ.

Beda.

Zanchius.

well as in *plenty* and pleasure,) that place exceeded all others.

4. *The Situation. Nil amœnum magis ac Fertile, Ipsa Mesopotamia.* Ezech. 27.23.

Fourthly, for the *Situation*: it was in *Heden*, a place very *fruitfull*, and *Heden* was in *Mesopotamia*.

That it was there placed appeares out of *Ezekiel*, where mention is made of the *sonnes of Heden*, which are joyned with *Canneh* and *Haran*: which place (being also the habitation of *Terah*, and *Abraham*;) is now known to be a Region of *Mesopotamia*.

As for the *particular* site of this *garden*, it was [*in loco editissimo*,] in the *highest part* of all the World, (saith *Adricomius Delphius*:) and neerest lift up to Heaven, where is the *height of all happinesse*, and

Adricom. Delphius.

and *happineſſe* beyond all height.

Fifthly, for the *names of this place*: They are *three*. *One* of the *Countrey* [*Meſopotamia:*] the *other*, of the region [*Eden.*] The *third* of the *garden* [*Paradiſe.*] 5. The Names of the place.

The *firſt* ſignifies a place between *two Rivers*, as that lies between *Tigris* and *Euphrates*; which is the *cauſe* of the great *fertilitie*. *Meſopotamiam fertilem facit Euphrates, in quam quotannis, quaſi novos agros invehit.* 1. Meſopotamia.

For the name of the Region [*Heden,*] it is (in *Hebrew*) no more but *Deliciæ*; a place of Delight, (ſaith *Iſidore:*) and it muſt needs be very fruitfull; ſince from thence runnes the *River*, that (ſpreading 2. Heden. Iſidore.

ding into *foure* parts;) waters and makes fruitfull the moſt part of all *Aſia*.

3 παράδει σος. As for the *particular name* [*Paradiſe*] being a *Greek* word, it is correſpondent to the *former*; and ſignifies, but an *hort-yard*, or *Garden of pleaſure*. But ſuch a place indeed it *was*, and *is*, and ſo warily kept from man, ſince (for his diſobedience) he loſt it; that *where* it is, or *what* it is at this day, the beſt Divines cannot reſolve: which makes S. *Ambroſe* ſay, *If Paradiſe be ſuch a thing, as that only* S. *Paul, or ſcarce any like* S. *Paul could ſee in this life; (and that, whether in the body*, or *out of the body he cannot tell:) how ſhall we reſolve where it is placed, ſince we cannot ſee it? or, if we could*, we *are forbidden*

S. Ambroſe.

to

to declare it. But, whatſoever it *now* is; into *this place* of *Paradiſe* (which *then* ſo highly flouriſhed in delight:) the LORD brought *Adam* from the company of the *ruder beaſts*, before he would make *Woman* for him. Which ſhewes, that he had no birth-right to the place; being not *made there*, but that as he received the *firſt*, ſo ſhall he and his ſonnes receive the *ſecond Paradiſe* by *grace* and favour onely, and by *no claime of merit* or *birth-right*. But this place was the Womans *native Countrey*: For *here* was *ſhee* created.

But, that appeares not *fully* and expreſly in the *text*, may *ſome* ſay.

To that *Zanchius* anſwers. Zanchius. *The*

The commandement was given unto Adam in Paradiſe before the Woman was created. Therefore unleſſe GOD tooke *Adam* forth again of purpoſe, *that* muſt needs be the *place* of her creation. To which *Agrippa* addes, *Mulier formata eſt in Paradiſo cum Angelis.*

Agrippa's conceit.

No mervaile therefore, if *Iſaack* were commanded to take a Wife in *Meſopotamia*, ſince in *that Countrey* was the place where the *firſt Woman* was made by the hand of GOD: Which *place* (as you (have heard,) is dignified in the *name*; the *plenty*; the *vertuous riches* of the Plenty; the *Situation*; and the *Inhabitants*. From *all* which particulars may be gathered theſe obſervations.

Gen. 24.

Firſt,

First, that as the *Name of the place* signifies it to be of *pleasure*, *delight*, and *beautie*; so is the creature (there made) beautifull. For, the pleasure and delight of *Man*; as it is confessed in the *Booke of Ecclesiasticus*.) *The beautie of a woman cherisheth the face, and a man loveth nothing better.* And indeed well may her *beauty* be compared to a *flower*; and her self to a *garden*: For she belongeth but to one *husband-man*, and ought *but by one alone* to be ordered and disposed. So that, whosoever comes, either by *craft* or *force*, to take any of the pleasures there, is but a thief. *Peccas* (saith *Martiall*,) *nec tua furta tegis*: (for so the Poets call *Adulterie*.) Therefore, to defend *this* a. Ecclus. 36. 22. Martial.

place GOD hath ſet a red *Cherubin*, with a fierie blade in the entrance and *face of this Garden*: that, with the *ſodaine flaſh of crimoſine bluſhes*, beats back all preſumptuous and unlawfull aſſaults of ſuch as bouldly venture to violate the *forbidden fruit*.

ß. *Secondly*, as the *Place* of her creation was *elevated*, and in the *higheſt place* of the World; ſo hath it given *Women* ſome remembrance thereof in *their nature*. For, *moſt of them* are *not ſo giddy*, in looking down *from high places*, neither are they ſo ſoon *dimme of ſight*, or *blinde* in age as men are.

Agrippa.

γ. *Thirdly*, as the place was very *pleaſant* and *fruitfull*, ſo was the *Woman*: whoſe children

dren *ſince* have fil'd the whole World.

And, as the *plenty* was rich and precious; ſo is *her fruit*: Which not onely filleth the *earth* with *Men*; but, the *Heavens* with *Saints*; who are as *deere and precious in Gods ſight* as his *eyes*: Who (being the true *Tree of life*,) hath *bowed himſelf* from Heaven, as *lowe* as the *croſſe*; that wee might *eat and live* for ever. 3.

Laſtly, though ſhe be (for a while) baniſhed from the company of thoſe *Angells*, that inhabit and keep the *fiery paſſage* into the place of her creation; yet, in the end, not onely *ſhe*, but her *offſpring*, (the children of GOD,) ſhalbe with great joy received into the heavenly *Paradiſe*, by *re-* 4.

demption; *there*, to remaine, without danger, or feare, of *falling for evermore*. And so much concerning the observations of the *place*.

CHAP. III.

3. *Matter.* THE *third difference*, is of *matter*. For, though (as I said) they were made both of *one substance*, (which was, originally, *earth*;) yet was *her body* made when it was more *refined* and purified.

All *flesh is grasse* indeed; and all *grasse* comes out of the *earth*: but, neither of *one form*; nor, of *one vertue*.

Adam

Adam was made of *duſt*, (of *red* earth mingled with *yellow*, ſaith *Joſephus*;) which he holds to be the *right colour* of the true *elementarie* earth: But *Woman* was made of a more *noble* ſubſtance, that cannot (of it *ſelf* properly) be called *earth*; but onely in *reſpect* of *whence* it was taken. Ioſephus.

Earth is *dead*, and ſenſeleſſe: but the *matter* of her creation was ſenſitive, and *living*. It was (ſaith *Moſes*) a *bone taken from Mans ſide*: But *bones* (ſaith *Magirus*) are ſenſeleſſe, *nullo ſenſu prædita*. Therefore *this* was not a *bare bone*, but took *with it* a part of the adherent *fleſh*, by the confeſſion of *Adam himſelf*: *This is bone of my bone, and fleſh of my fleſh*. Gen. 2. 21. Magirus. Gen. 2. 23.

From *hence* it appeares, that

ſhe was made *both* of the *bone and fleſh* of *Adam*; but yet (it ſeems by the *firſt* deſcription) of *more bone* then fleſh.

1. *Firſt* then, (that we may take hold of ſuch conſiderations, as do *adde* to her dignity,) we know, ſhe was made of *bone*.

2. *Secondly*, not without *ſome fleſh*.

3. *Thirdly*, of *more bone* then *fleſh*.

4. *Fourthly*, let us obſerve of *what* bone.

5. *Fifthly*, why, but of *one bone*?

6. And *ſixthly*, and *laſtly*; from *what place* it was taken.

1. *It was a Bone.* Magirus.

Firſt then, it was a *bone*. (The deſcription of *bones* take thus, out of *Magirus*: *Oſſa ſunt animalis partes duriſſimæ, ad totius ſtabi-*

ſtabilitatem & fulcrum : Bones (ſaith he) are the *hardeſt* part of a living *creature*, for the eſtabliſhing and *upholding* of the reſt:) ſo that, the *bones* are, as the *frame* and ſubſtance of the *body*; and the *fleſh*, but the *plaiſter*, *cover*, or *ornament*.

A man therefore ſeemes like a faire *Caſtle*, or *Fort*, curiouſly and politely built. For, nothing apeares *outward*, but *faire fleſh*, being a well-wrought *plaiſter*, taken out of the *earth* : But *within*, it is ſtrongly *fortified* with a firm and ſolid *frame*, compoſed of *ſubſtantiall bones*, (like huge *beames*, or Iron *barres*,) not onely to *uphold* and keep upright; but to *ſtrengthen* and eſtabliſh the whole *building*, aſwell for *aſſaults*, as *defence*; ſo

that they are of great and neceſſary *uſe*. For whereas *Man*, of all other creatures, hath (as I have ſaid) *Os ſublime*; it is long of his *Oſſa ſublimia*, that *reare* him upwards, and ſuſtaine him: otherwiſe, he might *grovell* on the ground, like *beaſts* of the field; or *creepe* upon his *belly*, like his *enemie* (the *Serpent*.)

Moreover, as *Man* is called [*Microcoſmus*,] a *little World*: ſo (to *fit* him to *it*;) his *head* is compared to the round *Heavens*; his *eyes* to the *Sunne* and *Moone*; his *haires* to the *trees* and *graſſe*; his *fleſh* to the *earth*; his *veines* to the *rivers*: but his more *ſolid bones* are compared to the precious *gemmes*, and hard *metals*, and *minerals*, which are the *riches* of the earth:

earth: And, as these *riches* lie *deep* and hidden, and are not *presently* at hand: so these *bones* lie *deep*, and round, *incloſed* in the fleſh; that they might *ſuſtain* it; and *it*, *clothe*, and *cheriſh* them. Of this rich and *neceſſary* part of mans body, was *woman* compoſed.

From whence may be obſerved, that *God* made her not of what came *next* to hand, either of *skin* or *fleſh* onely; but *pierced* into the *intralls*, and very *bones* for her: that *Man* might acknowledge *her* to be very *neere* him indeed; and *eſteem* her as his *prop*, and *as neceſſary* a help as his *bones*, (in the execution of his calling:) ſo that ſhe might ſuſtain *him* and he cheriſh *her*.

Secondly, ſhe was not made

Not a Bone alone, but with some flesh.

of *bone onely*, (which is but *senceleſſe* of it *ſelf*,) but, of ſome of the adherent *fleſh* alſo; which gave both *life* and *ſence* to it. For, in the word (*fleſh*) is comprehended, the *Sinewes*, *Veines*, *Arteries*, and *Muskles*, which convey the *ſpirits* of life and *ſence*, quite through the body; of part of which *ſhe* was made: not, of *skin*. For, he ſaith not, *skin of my skin*: but, *bone of my bone, and fleſh of my fleſh*. For, the *skin* is ſo ſtretched over the bodie, for a cover; that it may without much paine, *be ſeparated* and *drawn off* from it; (in *ſome* places more *eaſily*; in *ſome* more *hardly*:) but, the *fleſh* is more *ſenſible*, and ſtickes more *faſt* then ſo.

It may ſeem therefore, that the

the *reaſon* (why ſhe was made of *ſome fleſh*) was; that it might give a *neerenes*, and a *life*, and (therein) an *honour* to the matter of her creation: and, to make *good* that ſaying, (*they ſhall be two in one fleſh:*) leſt man ſhould *object*, ſhe was but a *bare bone*; and of too *hard* a diſpoſition and temper, for his *helper*.

Thirdly, why ſhe was made *but of ſome fleſh*, and *more bone*, may ſeem, that (becauſe *fleſh* is the *weaker* and frailer part of man; and (in the Scripture) for the moſt part, taken for the *corrupt*, *ſinfull*, and *unregenerate* part.) GOD would not *chiefly* make her therefore of that *corruptible* and contemptible matter; leſt man ſhould *deſpiſe* her: but, of the *ſtronger*, *neerer*, 3. *And but of* ſome fleſh.

nearer, and more *firm* part of his body; that *she* might prove the more able and *fitter helper* for him; and *he* account the more *worthily* of her. So that, here is an intermingling and conjunction of both, in that equall and sufficient proportion, that GOD thought fitteſt, for the eſtabliſhing of *her worth*, and the preventing of *his objections*.

4. Os a Rib. *Fourthly*, we are to conſider, *which of his bones* it was.

A ribbe (ſaith *Moſes*,) which *bone* takes his name from the *office*, which it performs in the body: *Coſtis*, quaſi *Coſtos*, a keeper. Coſtis.

There are but *three principall* parts in the bodie: (the *Heart*, the *Head*, & the *Liver*.) *One*, for counſaile; the *other*, for

for government: and the *third* for nouriſhment. And they are *all* in the cuſtodie and *keeping of bones*: But, the *two chiefeſt*, (the *Heart*, and the *Liver*,) are within the protection of the *ribbes*: which compaſſing and bending about them, doe ſeem to *imbrace*, and infould the bodie, after a *more loving* and kind manner then *any* of the reſt: and, doe not onely *ſtrengthen*; but (by incloſing,) *protect* and defend it.

And *ſuch* indeed is the *true* nature and diſpoſition of a *Woman* taken from hence; for, ſhe doth not onely infould and *incloſe Man*, (while ſhe *breeds* him in her wombe,) and *after*, moſt tenderly hugges and *nouriſhes* him in her armes, (during

during his infancie;) but *afterwards*, (being joyned unto him in *marriage*) imbraces him moſt lovingly and affectionatly : yea; and (*ſome time*) ſo *bouldly* interpoſes her ſelf in the office of *a Ribbe*, (for his *defence*,) that ſhe hath much indangered, and (*ſome times*) ſuffered *her life* to be loſt in the ſtead of *his:* which *common* and almoſt dayly experience proves true, too often.

Moreover; a *Ribbe*, if it be *gently handled*, is the *moſt eaſily* and fartheſt bent (*without breaking*) of all other bones; (being, indeed, already naturally made a *little compaſſing* and *bowing* of it ſelf:) but, if it be *violently* ſtrucke or cruſhed, it is ſooneſt *crackt*. So *Woman*, (being naturally made *gentle* and

and *tractable*, of her ſelf,) is with *gentleneſſe* bended every way eaſily: but, (if with *rudeneſſe* handled,) not onely her *body*, but her *obedience*; yea, and her very *heart* is broken.

And as a *Ribbe* cannot be *divided* from the body of man, but by *death*; or by extreme *violence*: So cannot *Woman* be divided from that ſacred *conjunction*, (in which ſhe is made *one body* with her husband,) but by *death*, or *adultery*; which is the *extream violation* of the *nuptiall bed*.

5. *Yet but of one Rib.*

Fifthly, though ſhe was made of a *bone* (or *ribbe*;) yet was ſhe made of *no more bones*, or *ribbes*, but *one*: GOD took *no more*, but onely what would ſerve to make *them bone of one bone, and fleſh of one fleſh*.

From

Zanchius. From which I briefly observe (with *Zanchius*,) that she was *but partly Adams*, and, not *all wholly* of *his* substance; or *totally* taken out of him: to the end, that *Man* should not presume *tyrannously* to usurp *more* authoritie and command over *her*, then *is fit*; and (bragging she was *wholly* taken out of him, or *his superfluous chipps*,) should suppose himself *absolutely* her *Lord* and *Master*; and claim her, as his own [*Jure creationis*] by *right*; as directly proceeding from *him*; but that he should remember, that she is *one Ribbe* of his, and no *more*; and, that the *rest* of her body (in the *composition*) was *added* and supplied by the *Lord himself*, *whose* (indeed) she is *by right*: and who hath onely *lent* her

her unto him, as a *fellow-helper*; and not as a *ſervant*.

Sixtly, and laſtly; (for I labour in all to be very *brief*:) I obſerve the *place* of this *bone*. It was the *ſide* [*Latus:*] ſo called [*à Latendo*,] of lying *ſecret* or *hidden*. For, it is ſituated *under the arme*; *which*, both hides it, and defends it. Which gives a good admonition, (even in *nature*) to the *unruli-neſſe* of mens Tongues (in our age:) who would not ſo *careleſly* diſcover, and *lewdly* ſpeak, or write againſt ſome *delicts* and treſpaſſes in Women; (which, peradventure, they themſelves have *cauſed*, and been guilty of;) if they did but conſider, that ſhe was taken from the *ſecret ſide*: which ſhould rather be a place to *hide*

6. *This* Rib *was taken from His* ſide.

hide and *cover them*. And, from under the *arm*; that ſhould rather be *ſtretched forth* and *lift up* to *defend* and *proteſt* them; then, either by their *deeds* or *words*, to oppugne, or detract them.

From the *ſide*, (I ſay) ſhe was taken. *Latus*, the very place of *reſt*. For, no way ſleep we ſo *ſoundly*, nor lie we ſo *eaſily* as on our *ſide*.

They uſed not (in *old* time) to reſt or ſleep *onely* on their *ſides*, but alſo, to *lean* at their tables or couches, at the taking of their *bodily ſuſtenance*. Which cuſtome, many countries (in the *Eaſt*,) even at this day, doe obſerve.

The conſideration of *this*, gives us occaſion to obſerve, that *no man ſleepes* more ſound-

ly,

ly, nor *reſts* more ſecurely, then *he* that leanes upon the *faire boſome of a faithfull and loving wife*; upon whoſe *care* and provident *huſwifery*, he may ſafely *rely*, for the receiving of his dayly diet and ſuſtenance, both in *due ſeaſon*, and in comely manner.

Moreover, ſhe was taken from his *ſide*; not onely to give *eaſe* and *reſt* to him, but alſo, to give *dignity* and *honour* unto *her*: For (as it hath been obſerved,) as ſhe was not made of *his head*, (to ſit *above*, and (*a*) *rule* him;) ſo, was ſhe not made of his *feet*; (to be *deſpiſed*, and *trodden* under him:) but, from his *ſide*; (to be *equall* with him,) ſo that, though he be her *head*; ſhe is *not his feet*: but may goe *ſide by ſide* with him.

(a) *Martial. lib. 8. Ep. 12. Inferior Matrona ſuo ſit, Sexte, marito; Non aliter fiunt Fœmina virque pares.*

For,

For GOD ſaid not to *Adam onely* [*Dominato*] rule *thou*; but, to them *both* [*Dominamini,*] rule *yee*. They are *both* (then) *Legati à latere*; and *alike* in *commiſſion*; as well, as in *faſhion*. And, it muſt needs be ſo. For elſe, ſhe could not be [*Commodum auxilium,*] an *equall help* for her husband. Either they muſt be *equall*, and both *alike*; or elſe, could they never juſtly be ſo.

It was ſaid to *Adam*: *earth* Gen. 3. 19. *thou art, and to earth thou ſhalt return*; ſo, ſeeing the *woman* was taken from the *ſide*; to the *ſide* let her return. Let the *ſide* (on Gods name) be the *place* for her againe; yea, and *next the heart*. For, if her *huſband* can ſay (as *Adam* could) *Deus adduxit*, the *Lord brought her*

her to me: he ſhall not find his *own ribbes* truer unto him, then *ſhe.*

For, as *Salomons Mother* taught him, (and *ſhe knew* what a Woman was;) the *heart of her husband truſteth in her: ſhe will doe him good, and not evill, all the dayes of his life.* And thus much for the *matter* of her creation. Prov. 31, 11, 12.

CHAP. IIII.

FOurthly, though 4. *Manner* they were made *both* by *one* workman; yet, not in *one manner.* For it ſhould ſeem (by the deſcription of their creation,) that the

the *Man* was (as it were) but a work *of nature*; and, the *Woman*, rather a worke of *miracle*. For, the *Man* was brought forth of *the earth*, (not onely the *generall* and *naturall* Mother of *him*; but, of all the *beasts*, and *bruit creatures* of the earth besides.) From whence, as he took his *beginning*; so also he took his *name*, [*Adam*,] *earth*. Which also, (at the same time) with him, brought forth divers *other* creatures, of *divers* forms and qualities; but indeed, *devoid* of *reason*. Which (of all creatures, made of the *earth*,) was given onely to *Adam*: who, *therein* especially differeth from them; or, *otherwise*, but very *little*.

The *earth* (then) is his naturall and originall *Mother*; which

which not onely, at the first, (by the very *fiat*, and *word* of GOD,) brought forth beasts, cattell, creeping things, and living creatures: but also, even at *this* day, it doth continue still (by the *power* of GOD given unto it; and, by an effectuall *heat*, and naturall operation, received from the government and revolution of the Heavens:) doth, (I say) naturally *yet* produce, and bring forth divers *living*, *creeping*, and *flying* creatures, of it own accord. Which we may see by dayly *experience*.

For, divers *little* creatures are procreated by the *Sunnes heat*, and the earths slimenesse. Which, (from *earth*, growing into *living* things:) *first*, stirre; then, *creep*; then, *leap*; then, *flie*;

flie; (as *wormes*, *ſerpents* *frogges*, and *inſects*;) which have, as well the benefit of *ſence*, *motion*, and *generation*, as *Man*. Which thing alſo, is as common in the *Sea*, and *waters*: which, not onely in the *beginning*, (but *ſtill* to this day) do naturally bring forth *fiſh*, and *foule*. As among other things, the *Barnacle*, for example; (a creature not *farre* to be ſought; but even in our *own* Land;) with divers others.

The Barnacle.

All which, are (from the mixture of *heat*, and *moiſture*,) after a *naturall manner* compounded, and brought forth of the *earth* or *waters*, by the hand of *nature*. Whereby, it may ſeem to *ſome*, that *Man* (having his *body* framed and

taken

taken from the ſame ſubſtance, and *elementary commixture*, with the *beaſts*) took alſo his corporeall beginning: But, the *Woman* will ſeem a more *Divine* worke, if the *manner* of her creation be, with *his*, compared. For, *ſhe* was made not onely of *ſuch a matter*; but in ſuch a *manner*, as *no other* creature whatſoever.

For *firſt*, (as I have ſaid,) ſhe excell'd *Adam* in *matter*, (being made of *bone*, and *fleſh*; a more purified and *noble* ſubſtance:) That the *manner* was much more *miraculous*, is evident. For, *ſhe* was made out of a *living* and *ſenſible creature*: as no creature under Heaven, but *her ſelf* was. *All* other creatures, (yea, and *Adam* himſelf)

were made, and produced, by the miniſtration and operation of *naturall* Elements, (either out of the *water* or *earth*,) which are (of themſelves) ſenſeles; but *ſhe*, from *Adams* owne *ſenſible ſide*; to whom, GOD had (before) not onely given a *lively body*, but a *living ſoule*.

Had ſhe been made but of the living *fleſh*, of ſome *gentle beaſt*, it had yet been (in reſpect of the *lively* and *prepared* matter,) ſomewhat more *honourable*, then that of *his*; whoſe ſubſtance of creation was *baſe* and *ſenſeles*, till it was *purified* and *enriched* with a *ſoule*: but to be made of his *refined*, *living*, and *ſenſible* body, and, after ſo *miraculous* a manner, muſt needs give great com-

commendation, and *adde* much reſpect unto her.

GOD is ſayd (according to *Anſelmus*) *foure manner of wayes* to produce *Man* into this World: *two* whereof, ſeem *naturall*; and *two* are *miraculous*. Anſelme.

1. The *firſt way*; out of the naturall *earth*, (without *Man* or *Woman*:) as *Adam* was.

2. The *ſecond way*; out of *Man, without a Woman*: as *Eve* out of *Adam*, without the cooperation of nature, (*miraculouſly*.)

3. The *third way*, by *Man and Woman*; as *children are* by common *birth, naturally*.

4. And the *fourth way*, by a *Woman without a Man*: as our *Saviour Chriſt*; by the bleſſed *Virgin Mary*, (*miraculouſly*.)

Thus you see the *manner* of her creation seemes more wonderfull and miraculous, then that of *his*, (*shee* being indeed made, *onely by GOD*, without influence cooperating from the *heavens*, or the *earth*.) Out of which consideration, *Agrippa* is bold to set down his opinion, *thus plainly*: *Vir itaque Naturæ opus*; *Mulier opificium Dei*; *Man* is therefore the worke of Nature; and *woman* the workmanship of *God*. If we observe moreover, the *Words* which the *Scripture* and the *Prophets*, and *Fathers* use, in the description of the Creation, wee shall finde some things worthy the consideration, that expresse the manner of her creation, to be as *excellent*, if not much *above* his.

Cor. Agrippa's *opinion.*

The

The *words* which are moſt uſed in ſpeaking of *his making*: are: *fecit*; *creavit*; *finxit*; *plaſmavit*; *formavit*. *Fecit*, he formed, *creavit*, he began, or firſt produced, *finxit*, (properly) he made of earth: *plaſmavit*, like a *potters* veſſell; *formavit*, hee faſhioned, like *clay*: *Still* intimating his *low* beginning out of the *earth*, like a peece of *Clay in the hands of the Potter*. Two of which words [*Creavit*, and *fecit*] are as proper to the *inferior* beaſts, as to *man*: But in the Deſcription of *her making* (though ſome of theſe words, for variety ſake ſome *time* alſo fall, into the *Storie*) yet *thoſe* that doe moſt *properly* expreſſe it, are of more *elegance*. And the very words of *Moſes* are ſometimes tranſla-

ted, *Struxit*; sometimes *Exſtruxit*; and sometimes, *Ædificavit*. But of theſe *three* is the *manner* of her creation chiefly to be diſcerned. We will therfore obſerve them all in order: for they all doe well expreſſe it.

1. *Struxit.* *Firſt* then, *Struxit* hee framed; like a right skilfull and provident workman, he firſt provided and prepared the *matter*, (and that was a *Rib*; which to this purpoſe, he had *framed*, and made ready.) It is a *word* taken from *carpenters*; which firſt hew and *ſquare* out their worke, to a *fitneſſe*, before they begin it. Which word [*ſtruere*] ſaith *Feſtus*, among the ancients, ſignifies not onely to *frame*, but [*augere*,] to *augment*, *increaſe*, or multi-

Feſtus.

multiplie, which therein God did. For taking but *one rib* from *Adam*, he *added* ſo much matter unto it of himſelf, as made up the Womans *whole bodie*: and not onely *ſo increaſed* the *rib*; but *the man* who (being before but one and alone,) was now *male and female*; and *two bodies*; yet, but *one fleſh*.

After this [*Extruxit*] he *erected* it. For having firſt, (like a *skilfull Architector*) made the *frame*; he now raiſes and *ſets it up*: For he gave not to man only *Os ſublime*, but did alſo, in a moſt *beautifull* manner *raiſe the Womans head, face and countenance*, that *ſhe alſo* might view *heaven*, with her *eyes*, and *touch* heaven, with her *prayers*, as well as *he*. 2. *Extruxit.*

Laſtly, [*Ædificavit*,] after he had 3. *Ædificavit.*

had framed and erected, hee *builded*, *finiſhed*, and *eſtabliſht* her: like a firme *edifice*, and beautious houſe: as having perfectly finiſhed her, and (in *her*) both heaven and earth. It may be objected, that ſhe was but an old houſe *new* repaired; or a *broken rib* of *Adams* ſet up-right againe: But this word [*Ædificavit*] barres that conceipt quite: for hee ſaith not [*inſtauravit*;] but *ædificavit*: which is (ſaith *Iſidore*) *nova Conſtructio* a *new building*.

Iſidore.

This word [*ædificavit*,] is derived from [*Ædes*] a houſe; the *building* whereof is called [*ædificatio*.]

The *woman* therefore being [*ædificata*,] and *builded* after the manner of a *houſe*, muſt have and retain ſome *qualities* of

of an houſe alſo.

A *houſe* is thus *Etymologiz'd* by *Sextus Pompeius*: *Ædes, eſt domicilium in edito* loco *poſitum, ſimplex, & unius æditus*: & *ædes vocata; quod in eo ævum degatur*; *Ædes* (ſaith he) is a *houſe* built in a high & *eminent place*: (So was *Woman*, being made in *Paradiſe*, [*loco editiſſimo*], the *higheſt place* of all the earth.) It is (ſaith he) *ſimplex, et unius æditus*; *but one* houſe, and hath *but one* entrance: (ſo is a *Woman*: For ſhe muſt be *but one*; *one wife*, to one man:) who, being *joyned*, notwithſtanding are *but one ſtill*. And, there muſt be but *one entrance* unto her; and, *that* is, by the *lawfull way of marriage*. For whoſoever comes *other way*, is but a *thief*, as I have ſaid *before*. Sext. Pompeius.

Laſtly, (he ſaith) it is called *Ædes, quòd in eo ævum degatur:* becauſe a Man liveth *all his life in it*; *ſo*, when GOD hath framed a *wife* for Man, he muſt *dwell with her*, even untill he *die*, or till this beautifull building fall into the *Lords hands* before him. When, either he muſt marry *again*, or be counted no *houſekeeper*, according to that of *Agrippa*: *he that hath no Wife, hath no houſe.*

Cor. Agrippa.

One *propertie more* of a houſe I will adde, ſhe is alwayes *at home*; and, as ſeldom from out the *compaſſe of the foundation*, as the *whole frame* is: or, if neceſſitie, (like ſome violent wind,) force, or drive her forth; ſhe goes (like the *ſnaile*) with her *houſe on her head*; the care of *that* is ſtill in her *brain*;

con-

continually urging and oppreſſing her, till ſhe *return*, to guide it again.

But this word *Ædificatio*, (from whence ſhe is *ædificium*,) ſignifies, not onely *a private houſe*, but a *Temple*. *Vltoris primâ Martis in æde ſedet*; ſaith *Martial*. Alſo *Socrates* calls a faire and beautifull *Woman*, by the name of *a Temple*. And *Templum* (ſaith *Feſtus*) ſignifies *ædificium Deo ſacratum*; a houſe *conſecrate to God*. Martial. Socrates. Feſtus.

And, *ſuch indeed* is a *Woman*, to *whom* GOD hath not onely given *his image*; but, hath made her *his houſe*.

No Man (ſaith *John*) hath *ſeen God at any time*; *But if we love one another, God dwelleth in us*: And *that* affection of *love*, is principally commended in 1 John. 4. 12.

Wo-

Women. And therefore they may bee called the *Temples* of God.

1 Kings 8. 27. It is true indeed (which *Salomon* saies:) *the Heaven, and the Heavens of Heavens, is unable to containe him*; much lesse *the house which I have built*. Which Saint *Stephen* confirmes in the Acts 7. 48. *Acts*: *The most high dwelleth not in Temples made with hands*: But yet *neither* of them saith, that hee dwelleth not in *Temples, made with his owne hands*. For it is so plaine in *Divinitie*, that Saint *Paul* wonders, the *Corinthians* could make a *question* of it: *Know ye not* (saith he) *that your bodie is the temple of the holy Ghost*. As if he should say; *If you know not this*, you know *nothing*. Nay it is not onely the *Temple* (which is the *house of Praier*,

Praier, in which the *ſpirit maks petition for us, with ſighes and grones that cannot be expreſſed*) *but* it is his private *dwelling houſe*, and *ſupping roome*: where-in *Chriſt*, both eates & is eaten. As he himſelfe acknowledges in the *Revelation*, *Behold, I ſtand at the doore, and knocke; If any will open, I will come in and ſup with him, and he with me.* Rom. 8. Revel. 3: 20.

Moreover, the materiall *Temple*, (the place for Gods *worſhip* and *honour*) to which the *Woman* is compared, was, at the firſt, but *a houſe of Stone*, and builded with *hands*: (to which ſhe may be compared for forme and outward beautie:) but the *ſpirituall Temple*, (of which the former was but a figure,) *is a lively habitation, compacted and knit together with* Ephes. 4. Col. 2. 1 Pet. 2. 4, 5.

living

living ſtones: of which the *principall and headſtone of the corner,* is our *Saviour himſelf;* who was *cut from the Mountain* (in *Daniel*) *without hands.* Which *living Temple,* and *Church of* GOD, is alſo (throughout the *Canticles,* and many other places of Divine *Scripture* and *fathers,*) compared to a *woman;* whom CHRIST cheriſheth, commendeth, and *eſpouſeth.* So that *ſhe* is *his Temple,* both Typically and *corporally.* And, not onely a houſe of *repoſe,* for *Man,* but a *conclave* of reſt, for GOD. Who though he account *men* his *living Temples;* becauſe he *dwelleth in them ſpiritually,* as well as in *women,* (according to that of *Salomon; his delight is, to be with the children of men:*) yet, did he *never*

Daniel, 2.34.

dwell

dwell with *any* of them (*corporally*, and in the *fleſh*,) ſo *miraculouſly*, as he did in the *body of a woman*, (the bleſſed Virgin *Mary*:) whoſe *womb* was his place *of repoſe*: and whoſe *armes* were his *cradle* of reſt, during his *infancy*.

Then is ſhe (certainly) not onely *ædificium*; but, *Templum Domini*. Nay more, *ſapiens mulier ædificat domum ſuam*; a *wiſe woman* (ſaith *Salomon* the *wiſe man*) *buildeth her houſe*: So that, ſhe is both a *building*, and a *builder* too.

You ſee now the *manner* of *her* making to be *admirable*, and *rather* miraculous, then *his*; after the order and *diſpoſition* of a *building*: being *therefore* made a *houſe* for *Man*; and a *Temple* for *GOD*.

But

But beſides all this, ſeeing ſhe is made [*auxilium*] a *helpe* for man. She muſt not reſemble a fixed houſe for man to repaire unto onely and repoſe in: but (ſeeing his *vocations* are divers and call him every where,) to the end that ſhee may *ubique auxiliari* ayd him whereſoever ſhe is; *yet* compared to *another moveable building*, (none of the leaſt, nor *meaneſt*, for art and workmanſhip) which is like her own. And that moſt fitly; by one of her ſex (a Queen, and *Salomons Mother*,) I care not much if I give you a *touch* of it (though (*a*) *others* have much more learnedly deſcanted on it, before:) but I will be the briefer. *Similis eſt navibus Negotiatorijs*, (or *Mercatoris*:) *She is like* (ſaith

(a) *Mr.* Wilkinſon, *in white Hall at the Mariage of the L.* Hay, *with* Honoria, *daughter to the L.* Denny, 1606.

(ſaith ſhe) a *Merchants ſhip*, where, in the ſame *Chapter*, from the *Tenth verſe*, to the end of the Chapter, (nay; as if it were the *beſt matter*, to *end* withall,) ſhe goes on *through all the letters of the Hebrew Alphabet*, (after the manner of *Jeremiah*) in the *praiſe* of *Women*, even untill the end of the whole book. But, like (indeed) ſhe is unto a *Ship*; not onely in *body*; but in *uſe*. Prov. 31. Ierem. *in* Threnis.

For (ſomewhat to fit *her* body, to *it*,) there is an opinion *of ſome*, that the *firſt Woman* (being made of *a rib*,) was like it *in ſhape* and *crookedneſs*: wherein, ſhe aptly reſembled the *compaſſing part* of a Shippe. But, this *old wifes fable* is to be rejected: and, inſtead of that, is to be obſerved

out

out of the old *Anatomiſts*, that the *Spina* or *backbone* of her body, (from which the *ribbes*, like *rafters*, ariſe in a *bending* manner,) was called *Carina*; from the *likenes* it hath to the *keele* and *ſides* of *the ribbes* of a *Ship*; the *armes* and *legges* elevated, reſembling the *ſterne* and *foreſhippe*. And (indeed) much more reſemblance is there (to a *Merchants ſhippe*) in a *woman*; then in a *man*. For as a *Merchants ſhip* is of *greater burden*, and larger of *receipt*, then *another*: (becauſe of her *traffique* and carriage.) So, the body of *woman* is of larger *capacitie*, in the *ſides*, and hath *more roomes* of ſtowrage, then *that* of *Man*.

Moreover, a *Merchants ſhip*, although it be not ſo ſtrong as

as *others*: yet, in respect of the *use* and benefit, it brings to the common-wealth: it is *more honourable*: So, is the body of a *woman*, in respect of *others*; To whom *men* are commanded to *give honour* (by Saint *Peter:*) in which *place* also, she is called a *vessell* or *Shippe*. She is *like* also, in *use* and *ornament*: For, the *Shippe* is the *store-house* of the Merchant, and the *wife* keepes the *store* of her husband. According to the speech of *Zorobabel*, in *Esdras*: *do you not labour and travell, and give, and bring all to women?* 1 Pet. 3. 7. 1 Esdras 4. 22.

The *Merchant* trusts his *credit* to the safety of his *Shippe*: And, the *husband* his *credit* to the *chastity* of his Wife.

A *Merchants shippe*, is a bark of *traffique*, not of *warre*: So, a *woman*,

Woman, is a *veſſell* of *peace*; and not of *violence*.

A *Merchants ſhippe*, brings *her food from farre*: And, a *woman*, her *portion*, (the ſubſtance of her husbands food) from *farre*; from *another family*, another *ſhire*; nay, ſometimes *another Nation*.

A *Shippe*, is a *defence* againſt the *waters of trouble* in the Sea: And a *woman* againſt the *fires of temptation*, in the earth.

A *good Shippe* (the *greateſt* of all creatures *moveable* in Sea or Land) is eaſily *turned* with a very *ſmall ſtern*: And, a *good woman*, not the *leaſt* creature in the earth,) is as *ſoon moved* with a *little word*.

A *Shippe* goeth with her guider, for his *ſafety* whither all winds blow him: And a

wife

wife, with her *husband* for his comfort, whither all *fortunes* drive him.

A *ſhippe under ſaile*, is the *faireſt ſight* in the Sea: and a *woman* modeſtly *attired*, is the delightfulleſt ſight in the earth.

Thus, you ſee; *both* for *profit* and *pleaſure*, ſhe is like in all theſe, (yea, and many more, too long to remember.) So that, it ſeemes, GOD having made *Man*, to live and exerciſe his *calling* on Sea and Land, provided for him *a wife*, that ſhould both reſemble a *ſhippe*, and a *houſe*: an *habitation* for Man on *earth*; and, a *Temple* for GOD in *Heaven*.

More hath been added by *others*; wherfore, I will *end* this with the *Etymologie* of a *ſhippe*, out

Isidore Hispal. out of *Isidore Hispalensis*: *Navim dictam* (saith he) *eo quòd Gnavum rectorem quærat*, It is called a *shippe*, because it requires a well tried *Pilot*, to guide it: that is (saith he) a *skilfull*, *wise*, and *valiant* guide, to direct and lead it *safe* through the dangers and chances of the Sea: so (certainly) a good *Woman* doth consequently require a good and honest *guide*; a loving and *carefull* husband; whose *providence*, ought to provide for her; and, in *her*, for *himself*, against all the storms and chances of this troublesome Sea of the World: Which, no doubt, (if it might so *often* happen, as it is *hoped* for, and *desired*,) we should not heare so many, and lamentable *complaints*,

plaints, of ſuch, as for want of *skill*, have violently *ſhipwracked* both *fame*, *credit*, and *ſubſtance*, altogether. But of this enough.

Let us, *now* we have ſeen the *Manner*, inquire what *form* and beauty, this *ædifice*, and glorious frame, carries. For *Templum* alſo hath not his name in vaine, it comes [*à Tuendo*,] from to *behold*; from *whence*, is derived [*Contemplari*, ſeriouſly to *contemplate* or *Adviſe*. And certainly, *this beautious building* carrieth ſuch a *grace* and *majeſty* with it, that as the *Epigram* hath it,

Spectator quicunq; venit, decedit amator:
Aut illum virtus, aut *tua forma* capit:

Who

Who comes to *view*; thy *look*,
a *lover* makes him:
Either thy *vertue*, or thy *beautie*, takes him.

Let us therefore examine, *what form* it carrieth; and to *what use* it is so built; that it may, in *some sort*, appeare, how it can justly claime so *great praise* and Commendation.

CHAP. V.

5. Form. FIRST (then) in *generall*, for the *form*. It was given of GOD; *Forma, DEI munus* Ovid. (saith *Ovid*.) Therefore, it must

must needs be *excellent*.

In all *other* workes, the *workman* gives the form *ad placitum*: but *here*; *ad imaginem*: in *this*, the workman gave his *own form* to his *own worke*. So, *she* was made *secundum Imaginem DEI*; according *to the Image of GOD*. Which (although by Saint *Ambrose* and *some others*, it be faintly *denied*, yet) *Zanchius* (fortified with the opinions of *Irenæus*, *Justinus*, *Tertullian*, and *others*) doth set down the creation of *Woman*, to be *in the image of God*, "as well as *mans*; *These Fathers* "(saith he) are of opinion, "that the *Sonne of* GOD, (from "the creation of the World,) "was *wont to take unto him the* "*form of a humane body*; and "in *that*, to *appeare and speak* to Zanchius.

"the Fathers; to *wreſtle* with "*Jacob*,&c. as it is *plaine* in the "Scriptures: and that, when he was to *make Adam*, he then *firſt of all tooke that forme*, *and made Man* according to *that bodily ſhape*, that he *himſelfe*, then *ware*,&c. and that the *ſame CHRIST*, in the *ſame forme* (from a *ribbe of Adams*,) made alſo the *woman*.

Beſides, more plainly, in his Booke of *the Image of God*; in the *Theſis*, that begins *homo fuit totus factus*, &c. hee ſaith, "*when I ſay* [*Homo fuit*,] *that* "*Man was wholly made in the I-* "*mage of God*; I doe not one- "ly comprehend *man*, but *wo-* "*man alſo*. And, afterwards hee qualifies many *objections*, (together with that opinion of Saint *Ambroſe*) ſhewing

wherein

wherein he was *miſtaken*.

We may ſee now, *who* gave the *forme*; and, according to *what module* and *pattern* ſhe was made: namely, after *Gods owne image*; which is moſt *perfect*.

But, whether this *building* (for the *Form*) were *ſqaure* like a *caſtle*; or *cornerd* like a *triangle*: or *round*; like a *tower*: or, like a *Roman* H. according to *moſt* of our *modern ædifices*, is partly queſtionable.

To this, muſt be anſwered; that it is made in *all the Geometricall* proportions, that are, or can be imagined: For, as all *numbers* and *proportions*, for meaſure, (both of *inches*, *ſpans*, *digits*, *cubits*, *feet*, &c.) are derived from the *members*, and dimenſions of the *humane body*: ſo is alſo the *body* anſwera-

ble to *all proportions*, *buildings*, and *figures*, that are. Not onely answerable (I say) to the *whole World*, (of which it is an *epitome*) but, for the most part, to every particular *figure*, *character*, *building* and *fabrique*, in the World.

As for example (to give a *light* of *some*, in stead of the *rest*:) if the

armes be stretched *forth-right*, from each *side*, in manner of a *Crucifix*; the *body* standing upright,

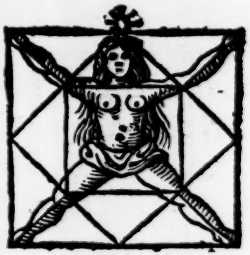
right; and the *feet together*; it makes a *perfect Square*. For it is just so much *in length*, from the *one middle fingers end*, crosse over the body, to the *other*, as it is in *length*, from the *head* to the *heele*: Which is a *just square*, *in Geometricall proportion*. Which was the *form* of the *Temple*, and of the *mysticall Church*, in the *Revelation*. Vitruvius. lib. 1. cap. 1.

Likewise, when the *Body* stands in *that* forme, draw

a *line* from *each hand*, to the *feet*, and it makes a juſt *Triangle*: which is a figure of the *Trinitie*. Againe, let the hands

fall *ſomewhat ſtradling a little* with the *legges*; and then, the *extreames* of the *fingers*, *head*, and *toes*, make a juſt *circle*; the *navell* or *bottome* of the *belly* being *center*, which is a *true figure* of the *Earth*. Moreover, elevate the *hands* againe, ſo that the *feet* (ſtradling) may imitate a

Saint



Saint *Andrewes Crosse*, and you may draw from this figure a true forme of the *twelve houses* of the *seven Planets* in Heaven; All which *discourse* concerning the *severall proportions* of the body, are very elegantly and briefly contracted, by the b *late dead Spenser*, in his *everliving Fairy Queene*; where, coming to describe the *house of Alma*, (which, indeed, is no *other* but the *body*; the *habitation* of the Soule,) he saith. *The frame thereof seem'd partly circular*

(b) Mr. *Spencer* dyed above 30 yeares agone.

lar, and part *triangular*; (*O worke Divine*!)

Thoſe *two*, the *firſt* and *laſt proportions* are: the *one* imperfect, mortall, feminine; *The other*, immortall, perfect, maſculine; and twixt them both a *Quadrat* was the *baſe*; proportioned *equally* by *ſeven & nine*. *Nine* was the *circle*, ſet in *Heavens* place; all which compacted made a goodly *Diapaſe*.

Beſides theſe proportions, which in the *Geometricall* art ſignifie things both *divine*, and *humane* (as you have heard;) there is ſcarce a *figure*, or character of a *letter*) in the whole *Alphabet* (which are the grounds and elements of all *Arts*, and *Sciences* whatſoever) but may be aptly figured and expreſſed by ſome *Station*, *mo-*

tion,

tion or *action* of the Body. All which were too long to particularize: but hee that will make an ingenious triall may soone see the truth of it. And *all these* formes are expressible in the *body of Woman* and *Man, equally*.

But among all the buildings of our time, *a Roman H.* seems to bee in greatest accompt. Which *letter* notwithstanding (*in most languages*, is not a *letter of weight*, but only a *note of aspiration*, or breathing: From whence a man (that would let no occasion escape, to warne him of his mortalitie) might easily observe, that all *buildings, honours and riches*, (which the world seems most to imitate and rejoyce in) are but an *H.* a note or *marke* of

breathing; a *signe* & *figure* of frailty: which in the leaſt ſtopping of the *breath*, paſſeth away, and falles againe into the *earth*, from whence it was taken.

But of *all letters*, it is the *hardeſt* for the body of man or Woman, alone of it ſelfe to imitate an H. For it conſiſts of two ſeverall disjunct parts of *letters*: that is to ſay, of two I I: both which are ſignes of the *ſingular* and *firſt perſon*; and are of themſelves, both good formes of building too, but unles there come ſome-what, that (after a friendly manner) may *joyne them together*, they *both* ſtill remaine ſingular and alone: and the building can never come into its deſired and beautifull forme.

Where-

Wherefore, if either man or *woman* (being *alone* and built according to the *singular* and *first person* I) doe desire to change for a *better:* There is no better way to establish and make them most firmely grow into this well approved *forme*, then (by the *love of their hearts*) to reach each other thus *hands* in *direct sinceritie*, their I--I: And let the *even* and *straight* course of *marriage* fully and firmely establish them into *one* letter, H. Which not only by *uniting* of two bodies, makes them *eaven:* but by bringing them into *the forme* of this letter *H*, makes their *eaven, Heaven:* if they continue in the *love*, which first joyned them: which is, *indeed Heaven upon earth.*

Wee

We ſee now (by *this* that hath bin ſaid) that the *forme* of this building is not bound to any *one particular figure*, or faſhion. And good reaſon is there: for if God hath given *man* ſuch a wit and underſtanding, to build his earthly *habitations* and houſes in ſo divers *ſquares*, *rounds*, *angles*, and *corners*; no doubt, but the *houſe* which he *himſelfe would build for the honour of his Name*, ſhould containe *them all*; and as farre *ſurpaſſe them*, as the worke of *God* doth the worke of *man*.

Seeing therefore, to circumſcribe the *forme* to certaine limits, were but to *diſgrace* the worke: wee will not compare it in *particular* to any *one* thing, but ſpeaking *generally* (as of a *curious building*) follow the

the *Allegory* of a *house*. Which *name*, it naturally (without any *crushing*) deriveth from the word in Scripture, [*Ædificium*] a building.

Omnia Ædificia (saith *Isidore*) All buildings consist of *three parts*: *Dispositio* (id est, *fundamentorum descriptio*:) the foundation. Isidor.

Secondly, [*Constructio, laterum & altitudinis*] the *erecting of the frame* with the *sides*, and the knitting of the *joynts*, and the *top-cover* for the *strength*, and safeguard of all.

And lastly; [*venustas*] the *beauty* and ornament: whereby it is made, not onely profitable for use, but pleasant and delightfull to the sight.

Hitherto therefore, what I have said of the forme, may

as

as well be referred to the body of *man*, as *Woman*; ſo as yet ſhe is but *Mulier homo*; and all one with him.

But in theſe *three parts* (laſt recited) growes the *difference*; which makes for her *great commendation*.

Firſt then; wee will begin (like workmen) at *Fundamentorum deſcriptio*, the foundation: and afterwards diſcourſe of *framing the ſides*: and laſtly, of the *ornament*.

Fundamentum; The foundation is the loweſt part of any building, the *uſe* being to ſuſtaine the reſt.

But in foundations there is much difference: For they are not alwayes, either of *one matter*, or of *one forme*: For ſometimes the foundation is

of

of *ſtone*, when the building is of brick: and ſometimes of brick, when the building is of *Timber*.

For the forme, it is ſometime made *Pyramidically* (*broad* below, and *narrow* upwards) and ſometimes of an *equall breadth* throughout.

But of all foundations, that is the ſureſt, that is of the *ſame matter* and ſubſtance, with the *whole building*; bee it *ſtone* or *brick*: (for *wooden foundations*, are not *ædifices*, but cottages.) And that *forme* is moſt *firme* and *faire*, (both by common *opinion*, *experience*, and *rules of Art*, that ſtandeth upon Arches.

In this *building* therfore, if wee will declare it to bee *perfect*; we muſt ſee if it bee all of

of one ſubſtance, from the foundation: and whether the *foundation* ſtand after that *forme*, or no.

Firſt, to prove the foundation of this divine building to bee all *one* with the reſt, for ſubſtance and matter, from the top to the toe, were eaſie out of *Geneſis*: but, even *in nature* it is ſufficiently ſhowne.

For if you obſerve, by that time the foundation riſeth but knee height, it hath ſo great *affinitie* with the *head*, that the *eyes* (as *Bateman* on *Bartholomæus* obſerves) are moſt inclined and ſooneſt *weepe*, when the body is bowed and reſts upon the bended knees: (ſo great a *Sympathy* is there betweene them!) which affection (as he ſuppoſes) growes from this

Bateman in Bartholomæum Anglicum.

this: that becauſe they lay *neereſt* together in the *wombe*: therefore there is ſuch love betweene them. But I ſuppoſe it is becauſe they are *all of one matter*: which comes next to be examined.

The faithfull are compared by our Saviour, to a *houſe built upon a rock*. As if that foundation were ſureſt that were built *on a rock*. Mat. 7.

Stone (or *rocke*) is the *hardeſt part of the earth*, and is anſwerable to *bones*, (in *Microcoſmus*, or the *little earth* of the humane body,) as I have ſhewed before.

So that, as ſtone is preferred before ſand in the earth: ſo *bone* is preferred before *fleſh* in the *body*, as the firmeſt foundation.

Of

Of *great bones*, are the *thighes* and *legs* (which are the foundation) made: Nay, of the
Magirus. *greateſt bones* (ſaith *Magirus*) which for forme, (like two *white pillars* of Ivorie covered and interlaced with fleſh and bleuiſh veines, reſembling the prety *rivers* in pureſt *Marble*) doe ſupport and beare up the whole body, with an equall diſtance.

According to that in the
Cant. 5. *Canticles, Thy legs are like pillars of marble, ſet upon ſockets of fine gold.*

And againe, *As golden pillars are upon Sockets of ſilver; ſo are faire feet with a conſtant minde.*

Where, in the ſame *booke*, ſhe her ſelfe is called a *pillar to reſt upon.* Theſe pillars (I ſay) with a comely proportion, beare

beare up the whole body, like a *curious arch: whose joynts are compared to jewels, the worke of the hand of a cunning workeman*, by *Solomon* in the *Canticles*.

But here is the difference; that these *pillars* are more large and faire in Women, then those that support the bodies of men.

And not only so in *humane bodies*; but almost generally in all brute *beasts*, and creatures of the earth: whose *females* (for the most part) are larger then the *males*.

The *reason* (for the largeness and firmeness of *this* foundation, aboue *that* of mans) may be easily gathered from the observation of the *Constructio*, the *frame* or *fabrick* of the rest of her body: to which

to which, by order wee are come: For as the *greater* the *houſe*, and the weight thereof is, the more *firme* and *ſtrong* the foundation ought to bee: So *Womans* body, (being a more *large* and *ſpacious* building) requires a more *round* and *ſolid* ſupport, to uphold and beare it.

For the *female body* hath in it not onely *all the roomes* and diviſions in the *male* body, but divers others beſides that hee hath not: And it is made of purpoſe, ſo *large* and *faire*; not to be a *weight*, *trouble*, or *burden* unto her; but that ſhee might with more eaſe containe and carry *that burden*, which ſhall after grow into ſo *faire an ædifice* as her ſelfe.

Shee is therefore ſo *largely* made,

made with ſo many *more roomes* then the *Maſculine* building; becauſe ſhee muſt containe *another houſe* within her, with an *unruly* gheſt, and all *proviſion* neceſſary for him. The *particulars* of which I leave to the *Anatomiſts*, who have not onely attributed this faire *ſmoothnes*, and large ſpatiouſneſſe of body (which is both beautifull and commendable in all creatures) to *women alone:* but (as I have ſaid) even to many *females* amongſt beaſts: but eſpecially to all female *fiſh*) which for *forme* and beauty, farre ſurpaſſe the *males*.

But beſides all this, there is in the conſtruction of this *building* another thing, that is to *all buildings* both a great

grace

grace and commoditie; and that is in the *house of Alma*, thus described by *Spencer:*

But all the liquor that was foule and waste;
Not good nor serviceable, else for ought:
They in an other great round vessell plaft;
Till by a Conduit pipe, it thence was brought.
And all the *rest*, that noyous was and nought,
By *secret wayes* (that none might it espye)
Was close conceiv'd, and to the *backe-gate* brought,
That cleped was *Porte Esquiline*; whereby
It was avoided quite, and throwne out *privily.*

From

From whence appeares, not only the *excellencie* of the *worke*, but the *care* of the *workman* to adorne it, and preſerve the *modeſtie* thereof, that it might be found *more faire* and beautifull, then the *other*.

From the fabricke therefore of the foundation *and body*, let us aſcend to the *head*: to the which wee muſt paſſe *by the neck*. Which riſing in comely manner out of the body of the building, is compared (in the *Canticles*) *to a tower*. *Thy neck is like the tower of David*: And (in the ſeventh chapter, verſe the fourth) *thy neck is like a tower of Ivory*. Upon the *top* whereof ſtands the *head*, like a faire *turret*, to *cover* all; and ſo it is called by *Spencer*.

Cant. 4 4.

7: 4.

Up

Up to a *ſtately Turret* ſhe them brought,
Aſcending by *ten ſteps* of *Alablaſter wrought:*
For ſo he cals the *joynt bones in the necke.* But for the deſcription of the *Turret* it ſelfe, *Spencer* (going on in the ſame place) ſhall ſave me a labor.
The *roofe* thereof was arched over-head,
And deckt with *flowers*, and harbours daintily:
Two goodly Beacons, ſet in watches ſtead,
Therein gave light and flam'd continually.
For they of *living fire*, moſt ſubtilly
Were made, and ſet in *ſilver ſockets* bright;
Covered with *lidds* devis'd of Subſtance ſlie,

That

That readily they *ſhut* and o-
pen might;
Oh who can tell the praiſes of that
Makers might!

Ne can I tell, ne can I ſtay to
tell,
This parts great *workemanſhip*
and wondrous power,
That all this earthly worlds
worke doth excell,
And likeſt is unto that *heaven-*
ly tower,
That GOD hath built for *his*
own bleſſed bower, *&c.*

There is beſides (*not farre a-*
bove) a deſcription of the *teeth:*
which he compares to ſo *many*
watchmen in ſilver Armour;
which (for brevity) I omit;
and onely remember this, that
Pliny obſerves *them to be fewer* Plin.

and leſſer in Women; to ſhew, that they are neither *gluttonous*, nor biting creatures.

One thing more I will adde *viz.* in this turret; the deſcription of the *cover*; which (being compoſed of *moſt delicate*, and almoſt indiſtinguiſhable *threads*) ſhew like a *thatch of gold*, to allure the eyes and the hearts of the beholders: yea the *King is tied in the rafters*, ſaith *Salomon*. Which *cover*, is ſo ample, and ſo *providently* made; that (at pleaſure) it may be tucked up (to diſcover the *whole frame*,) and againe let downe, (to hide it and the modeſty thereof from any luſtfull and too curious eye) which uſe is confirmed unto them by S. *Paul*, who ſaith *it is given them for a covering*,

1 Cor. 11. 15.

which

which speach gives answere unto that *madde conceit* of *Hilarius Drudus*: who sayes *Womens long haires were given vnto them, to no other end, but that their husbands might find somwhat to bind and hold them by, while they beat them.* But S. *Paul* saies, it was *for a covering.* Hilarius Drudus.

And thus much briefly for the *Foundation*, and the *Construction* of the Womans body: which is (as *Salomon* sayes) in stature like the *Palme-tree.*

I hast to the *Venustas* or *ornament*, *Exitus acta probat*, saith the proverbe: *the end proves the worke:* And *Cicero* compares a man that hath lived well, and is careless to dye well, to a *negligent Comœdian*; that hath playd well at the beginning; and is out at the latter end. Cicero.

This imputation cannot be laid to the *workman of this building*: For as hee began well (laying the foundation firmely, and raising the sides largely;) so hath he finished it with *ornaments* as *beautifully*; and such as are not to be found or equalled in men.

Agrippa. All beauty (saith *Agrippa*) is of three sorts; either *Corporall, Vocall, or Spirituall.* All which, if we search, we shall find to agree in one; to adde grace to this excellent building.

Corporeall Beauty. First then let us contemplate on that which first offers it selfe to our view; the *beauty corporall*: Having (as I said) made the frame more large, he gave unto it a more pure and amiable colour: And it

is

is not one of the ſlighteſt obſervations, to conſider what *colour* the body of this building carrieth. Seeing *Pythagoras* was of opinion: that the diverſitie of colours proceeded from the ſeverall conditions and diſpoſitions of the body. So that if the body be inclined (by *nature*) to deeds of *evill*, it is *ſadly and dully coloured*: if to *bloud ſhed* and *wrong*; it is *ruddy and high coloured*. So on the contrary: if to *innocency* and *vertue*, it ſhines and appeares in the *pure colour* of the body. Pythagoras.

From whence *Plato* held, that *colour* was nothing elſe but a *flame* ſent from the *body*, proportionable to the *ſubſtance* that *owes* it, and the *eye* that *viewes* it. Plato.

But the *colour* in *her*, is expressed by *Propertius*.

Propertius. *Lilia non dominâ sunt magis alba meâ.*
The *Lillies* are not *whiter* then my *Love*.

Yet *Salomon* (one of the best men in all the world; whom the *Queene* of *Saba* came so far but to see) was not like *one of them*, in all his Royalty. Which pure snowy *colour* (the very *embleme* and *hieroglyphick* of innocencie and purity, is not (in them) *artificiall* (For,

Propert. *Nudus amor, formæ non amat artificem,*
Plaine love affects not beauty *made by Art*:)

But

But it is *naturall*: as the former word [*Alba*] carries it. *Album naturâ: Candidum, curâ fit.*

To this colour there is added a generall *smoothneſſe* over the whole *building*; both of them excelling men. So that, it ſeemes, the whole *frame* is no *other*, but a piece of *poliſht Ivory.*

Which only gave *occaſion* to the *tale* of *Pigmalion*, and his *image* in *Ovid.* Pygmalion.

From whence *Sabinus* picks this obſervation (upon the *ſame place:*) that a *wife of ſo excellent a forme, muſt needs bee the guift of God.* Sabinus.

This faire *ſmoothnes* (which in *all workes* is an excellent and ſingular commendation) will ſhow the *fairer* in *Woman*; if it

bee but compared with the *rude ſhape* of *Man*: who (for the moſt part) is *overgrowne* and rough, (like the rude and hairy beaſts of the field.)

Neither hath he the reſt of his *dimenſions*, ſo *round*, *ſoft*, *ſmooth* or *ample*: But in his *joynts*, *muſcles*, and *ſinewes* is more *ſhrunke*, *hard*, and *dryed*.

So as *her fabrick* ſhewes rather as a *new building*; and *his*, like a thing *decayed* by the weather.

And this for the *generall beauty* of the *frame*: but for the particular *Symmetry* of every *ſeverall part*: I will not meddle any further, then onely to ſpeake of thoſe parts (briefly and modeſtly) which they *themſelves* lay open; namely, of the *face*, *hands* and *breaſts*.

Firſt,

First, the very *front* or *Face* of this building (that first meets with the eye) confounds it, and will scarce suffer it to looke any further. Certainly, GOD not onely made her body an *epitome of* the *Earth*, for proportion; but her face also an *epitome* of *Heaven* for beauty: which like some cleare glasse (or *mirror*) being turned upwards towards Heaven, presents it self wholly full of heavenly figures: The *round forehead* resembling the *bowing orbes*, the *eye browes*, the *rainebowes*; the *eyes*, the *starres* and *planets*; the red and white of the *cheekes*, resemble the *faire discoloured clouds*; the *frownes* resemble *stormes*; and the *smiles* faire weather. The *beautie* of the Face.

If *heaven* therefore be beautifull, that *face* (which in so *small* a compasse containes it) must needs be *faire indeed*.

And *this* proves *beauty* to be *heavenly*, and the *daughter of the highest*: For (as saith *Anacharsis*) the greatest gift that God gave man, was *beauty*: For it *delighteth the eye, contenteth the minde, and winneth good will and favour of all men.*

Anacharsis.

So that if there were no more but *this*; *A beautifull countenance is a silent and sufficient commendation of it selfe.*

Beauty (saith *Plato*) is a *Priviledge* and *prerogative* of nature, which hapneth but to a few.

Plato.

It is therefore worth the having, seeing it is a *priviledge*, and but a few have it. Amongst whom

whom, of *all creatures*, *Women* seeme to bee the true owners of it.

For though there be a certaine *generall beauty* in all creatures, (as they are made by God, and serve to *adorne* the whole *universe*:) Yet the chiefeſt and moſt delightfull to the *heart* of *man*, is that of *Woman*; which hath in it two *qualities*: For it not onely *delights*, and *warmes*, (like the *Sunne*:) but (ſometimes) to the *reſiſters* and violent contemners, it burnes and conſumes, (like lightning:) according to that of *Guevarra*; *An honeſt Woman* (*beautifull*) *killeth with her countenance*. Guevarra.

And *juſtly* are they ſo puniſhed: ſeeing hee, which is a *foe* to beauty, is an enemie to *nature*.

The definition of Beauty of the Body.

nature. *Beauty* corporall is generally, *a good and proportionable agreeing coherence, and compasture of all the severall parts of the body in one faireneſſe*; as it doth *eſpecially* in *Woman.*

But in particular, it ſhineth no where ſo ample, as in the *face* and *countenance:* wherein (as *Laurentius* ſaies) the beams of the *divine Majeſty* ſo ſhine, that all other creatures tremble at it, eſpecially in *Women:* for in them all men admire and love it: and all *creatures* elſe feare and tremble at it (like as at fire from Heaven:) nay the Lyon (the moſt fierce amongſt others) feares it and rages more againſt Men then *Women:* as giving more honour and reverence unto their countenance

Andreas, Laurentius.

Pliny.

nance. For the glory is so great; that as the Sunne when it ariseth upon the high places of the *Lord*, so is the beauty of a *good Wife*, the ornament of her house.

And as the cleere light is upon the holy candlesticke; so is the beauty of her face in a ripe age; The *Symmetrie* and powerfull splendor whereof, hath not onely a property, by opening the hearts of the beholders, to make them discover their owne secrets (as wee have examples enow in Scripture, by *Sampson*, &c.) but it is the discoverer of it selfe and the most secret affections, dispositions, and passions of it owne heart. Eccles. 26.

Vultus est animi Imago; the *countenance* is the Image of the

mind

Cicero. *mind* ſaith *Cicero:* And in another place: *Frons eſt animi Janua*; the brow is the gate of the mind, ſo that the gate lets forth the Image; that you may ſoone ſee what the mind is. If therefore the *Image* of the *mind*, and the gate it ſtands in, be ſo faire; ſurely the *mind* it ſelfe in *women* (which is the *Spirituall beauty*) muſt needs be *faire* and *heavenly:* yea though they ſhould deny it to be ſo, with their *owne tongues*, or any *detractor*, for them, *Vultus loquitur quodcunque negas:* the very *beauty* of the *countenance* it ſelfe would convince them, and declare it lowder.

Seneca.

But as in the *Heaven*, the *Sunne* and *Moone* (the greateſt lights) beare greateſt ſway; and

and make greateſt ſhow: ſo in the countenance, the *Eyes* ſparkle forth greateſt *beauty*, and declare moſt the effects of our mind. *Oculos natura nobis dedit, &c.* Nature (ſaith *Tully*) hath given us eyes; (as ſhe hath given eares to Horſes, Lions, &c.) that they may declare the motion of our mind. *Oculus, lucerna corporis:* the *eye* is the light of the *Body:* and indeed not only the light wherby we ſee what is in others, but the light whereby others ſee what is in us. For (as *Solomon* ſayth) *a wiſe mans eyes are in his head; but the eyes of a foole are in the foure corners of the World;* and rowling every way: So that (it ſeems) *Wiſdome, folly, anger, pleaſure, griefe, envy, mirth, ſadneſſe, chaſtity or whordome;* Cicero.

appeare

appeare not from us, in any one part ſo apparantly, as in the *eye*, nay in *Women* (in whom indeed they are faireſt and moſt powerfull) they doe ſhew certaine ſignes of *Barrenneſſe*, and *Fruitfullneſſe*, which (in that Sex) is greatly to be re-
Ariſtotle ſpected, as *Ariſtotle* teſtifieth.

But as they diſcover much in *themſelves*; ſo have they a very great *power* in ruling the *affections* of *others*. For from
Io. Bapt. Porta. their *beames* (ſaith *Johannes de Baptiſta porta*) proceeds *health* or *ſickneſſe*, *love* or *hate*, *life*, or *death* to the object that they view, according as they earneſtly behold it (either in
Virgil. *love or hate:*) *Neſcio quis teneros oculus mihi faſcinat agnos* (ſaith *Virgil:*) And the ſame is con-
Plutarch. firmed by *Plutarch:* for (as he ſaith)

ſaith) *The eyes of faire and beautifull Women, kindle fire (like the Sun) in the very hearts and ſoules of their Lovers; though they looke not on them but a farre off.*

From whence grew (no doubt) the opinion of *Strato* (the Philoſopher) who held that the commanding part of the *Soule*, remained betweene the *Eyes*: ſeeing that he ſaw ſo great power in them, and their affection. Strato.

But if I ſhould write of all the particular beauties in *Womens* faces, I ſhould draw this part (which even already growes too long) much farther then it ought.

Wherefore to conclude this point; take the generall commendation of the *face* (out

And, Laurentius. (out of *Laurentius*) thus: In the *face* onely is the particular seat of all the *five Senses*, (becauſe it is called the *Image* of the *mind*) For in the *browes*, loftines; in the *cheeks*, grace; in the *chin*, majeſty; in the *forehead*, wiſedome; in the *viſage*, beauty; and in the *cheekes* and *chin*, honeſty dwelleth: in it is the difference of *age* and *ſex*, and the ſignes of life and death to be perceived, and it is this alone, that allures and winnes the eyes of all men: Therfore it cannot chuſe but be very beautifull. I will but even touch the *hands* and *breaſts*, and then proceed to the *beauty vocall*.

The inſtrument of inſtruments (the *hand*) as it is of ſin-

singular use in the body: so deserves it in *Women*, as singular observation and commendation. For nature delivering man *naked* into the world; (neither *armed* with *hoofe* or *tooth* for his defence) gave him yet two things, wherein he is *armed* far more excellently, then any other creature; that is to say, the *mind* and the *hand*. The *one* to *advise*, the *other* to *execute*.

The *beautie* of the hand. ἔργανον ὀργάνων.

And indeed, if we curiously advise with the *Palmisters*, we shall find the *Minde* written in the *Hand*. For in the *lines* and *circles* thereof, (like our nativitie in the Starres) is set downe, the manner of our *dispositions* (bee they good or d.)

Moreover, as the *minde* is written in the *hand*: so is it a fit

fit *companion* of the mind. For we may obſerve it to bee the chief *agent*, and beſt *interpreter* of our words and meaning: which with lively *action* it ſets forth and expreſſes in ſuch ſort; that if the tongue were *miſſing*, it would moſt aptly ſupply the *place*.

For with it we call unto us; we give *leave* to depart; wee *command*; wee *intreat*; wee *threaten*; wee *promiſe*; wee *ſalute*; wee *ſtrike*; wee *give*; wee *receive*; wee *make*; wee *deſtroy*; wee *defend*; wee *offend*: ſo that it is (in the morall of a *building*) like the guard for defence; the Uſher for entertainment; the Servant for imployment; the Cater for the proviſion; and the Cooke of the proviſion.

This

This excellent and neceſſary part, is in *Women*, much more *delicate* then in man; and hath qualities *equall to all his*, and ſome farre *above* them: For *ſhe* doth not onely ſuch *groſſer* workes and actions of *meaner* eſtimation, as well as *he:* but expreſſeth all *muſicke*, with as ſwift motion and performance (together with ſuch *arts* and *works* of *curioſity*) by reaſon of the ſlender *ſoftneſſe* and *nimbleneſſe* of *her* hand; as are too hote for his *fingers.*

But one thing more I will obſerve (out of *Agrippa*) from the hand, for the greater commendation of this creatures *pureneſſe* and *innocency*, (a gift given unto them inſeparable, even in *nature:*) that *let men* Agrippa.

waſh

wash their hands never so often, they shall *still foule and trouble the water:* But let a *Woman wash them* (but once) *cleane, and she shall after foule it no more.*

To conclude this point: the *hand* (among the *Ægyptians*) was a *Hieroglyphick* of *fortitude.*

And therfore they that require [*auxilium*] helpe, tooke hold of the *right hand*; (not of the *left*) which was a *figure* and *pledge* of *faith*: to which may be *alluded*; that as *Woman* was made [*auxilium commodum*] a fit faithfull and right hand helpe, for man in all his vocation: So it is even expressed in her by *nature.* For (as *Pliny* and *Hippocrates* observe) though many men are oftentimes wholly *left-handed*, women are *very seldome so*, or never at all. For

Pliny and Hippocrates.

For the last (I meane) the *breasts*. As *in medio consistit virtus*; so betweene the *head* and *hands* of this building, remains to be spoken of the *breasts*, the *beautifull* and vertuous *springs* and *fountaines*, that not only adde *beauty*, but *utility* to the whole *ædifice*. The beauty of the breasts.

The *best* commendation of a *house*; is, that it stand in a good *aire*, and be well *watered*.

The *first* of these is observed to be in this *building*, out of the *etymology* of her *name*, (by *Bartholdus*) *Mulier quasi mollis aer propter puritatem*; a sweet and pure *aire*. Bartholdus.

And the *second* is made good in the office of her brests: which are the *springs* and *conduit heads*, which are commended in their *forme*; their

their *place*; and their *uſe*.

Firſt for their *forme*: they are round: a *figure* moſt *capable* of all others; and fitteſt for them; ſeeing they muſt containe (like *fountaines*) moyſture for nouriſhment.

And they reſemble in making two little *hills*, or mounts, pleaſantly garniſhed with diſparted and ſtreaming *veines*; on whoſe *tops* ariſe the conduit heads (in *hew* like *Strawberries*:) from whence proceed the *ſtreames* ſo much commended, both for *food* and *phyſick*.

This *forme* (imitating the *world*) is very beautifull.

From the obſervation of which, the *skilfull* beholder ſhall not onely diſtinguiſh the *difference* of *Sex*; but alſo of *age* and

and *health* in *women*; as *Laurentius* noteth.

Secondly, for the *place:* they 2
are not set in the *lower* parts of the body, (as in other *creatures*) but to preserve *modesty*, and for *comlinesse* sake) in the very breast neer the head, and right against the heart.

For this cause (as *Plutarch* Plutarch.
saith) that *women* (being most loving and tenderly *affected* to their children) might at their *greater ease*, in the *earnestnesse* of their love, both *feed* with their *milke*, *imbrace* with their *armes*, and *kisse* with their *lips* their children at one time together: which they could not doe were they placed elsewhere.

Lastly, for their *use*. First, 3
they are to *feed:* and to that

G end,

end, they are indeede with *milke*, and ſuch as no other creature hath. For there is no *milke* (whatſoever) ſo *nouriſhing*, and cheriſhing in *effect*, nor *ſo ſweet* and *honied* in *taſte*, as that of a *woman*. Which milke it is poſſible for *them* to have without the help of man (as *Hippocrates* affirmes.)

Hippocrates.

So that, ſeeing ſhee is compared in *Eccleſiaſticus*, to a *poſſeſſion*: and in the *Proverbs*, *preferred* before a *poſſeſion*: ſhe may well bee *likened* to that holy *habitation* and *poſſeſſion*, (the Land of *Promiſe*) which *flowed with milke and honey*: or, with *honeyed milke*, which was promiſed to *thoſe* that feared *God*: Forſhee alſo (being ſo indued) is both the *gift* and *promiſe of God*: Whoſe *breaſts* have

have the properties of a *Poſſeſſion* alſo: Firſt, to *feed*, (as I have ſaid:) Secondly, to *Defend*; for with their round *fleſhineſſe*, they protect and preſerve the *Heart* from outward *ſtormes*, more ſafely then thoſe in *men*. Thirdly, they do *adorne* the habitation: And therein not onely give *delight*, but ſatisfaction to man.

So that as a *man*, content with his owne *poſſeſſion*, which he hath *obtained* from the *Lord*; he neither *can*, or ought *deſire* more. (Which is well adviſed by *Solomon* in the *Proverbs*; *Rejoyce with the wife of thy youth, &c. Let her breaſts ſatisfie thee at all times, and delight in her love continually.*

So that both *delight*, *profit*, and *ſatisfaction*, proceeds from

this *forme* of hers: as is declared sufficiently in the description of the *beauty* of her *face*, *hands*, and *breasts*. And thus much for the beauty *Corporall*.

Vocall beauty. For the beauty *Vocall*, which is in Women.

It is such as makes them no whit *inferiour* (but rather *superiour*) to men. And it is of good *consequence* for their commendation,

First then (in generall) the *voyce*: Though it have neither *dimensions*, proportion, or *substance*, (whereby it may be seene or felt:) yet is it like another *face* and visage in *man*; and hath many of the same *properties*. For it not only (like the *face*) distinguishes *man* from *beast*: But *man* from *man*; and *man* from *woman*: who

who (being not in sight) are as well knowne by their *voice* as *countenance*, and much *sooner:* (as *Pliny* testifies.)

Moreover, it is so singular an ornament to the body; that *Zeno Cittieus* was wont to say, *Vocem esse formæ florem:* that the *voyce* was the very flower (or chiefest *grace*) of a good *forme:* For the *eloquence* of the *voyce*, commends the *forme*, as much as the *forme* commends *eloquence:* Nay, it not onely sets forth the *forme*; but declares the disposition as well as the face: For a *soft*, *gentle*, and *tender* voyce, declare a *gentle*, *tender*, and *tractable Soule*, and affection in the *body* that owes it: as that excellent Scholler (*Michael Scot*) hath well observed. Pliny. Mich. Scot.

Wherefore, the *voyce* in *women* (being much more *gentle*, *tender*, and *delicate*, then in *men*) declares, that in the *modeſtie*, *gentleneſſe*, and *ſweetneſſe* of affection, they farre ſurpaſſe them. Which may be obſerved even in this: that *men* alſo (while they are in their *child-hood* and *infancie*, free from *unbridled* affections, full of tenderneſſe and pitie) are *voiced* like women; whom (in *diſpoſition*) they reſemble: But (being once growne to more *hardneſſe*, and inclined to more unbridled *immodeſtie*) they change their *voyce* with their *manners*: Which is obſerved *not to happen to women*: whoſe voice continues ſtill in their firſt pureneſſe and *innocencie*.

More-

Moreover, man hath no *use* of his *voyce*, that *woman* hath not, and as excellently: For,

First, her *eloquence* is as *sweet* and plentifull.

Secondly, her *speech* more *pleasant*, and fluent. And good reason: For, seeing her *tongue* is her chiefest *weapon* of *defence*: therefore she ought to *handle it* the *readiest*.

Lastly, their skill in *Musicke* hath not beene meanely praised by divers: But their *means* of expressing their skill, (especially, in *voyce*) so farre excels above that of *mans*; that all they are said but to *feigne*, that seeke to imitate it.

Wherfore *Ovid*, (that well knew what gave an especiall ornament to a good corporall *forme*) above all things Ovid.

adviſed *women* (who are ſo *Angel-like voyced*) to learne by *muſiques rules*, to order it: Seeing in his opinion, it gives them much grace: which hee expreſſes in theſe verſes:

Res eſt blanda canor; *diſcant* cantare *puellæ:*
Pro facie, *multis vox ſua*, Læna *fuit.*
To *ſing* is good: learne that (in any caſe:)
× The *voyce* hath oft beene broaker to the face.

Beauty ſpiritual.

Laſtly, I ſhould (with like brevity) ſpeake of the beauty *ſpirituall*, and inward. At the *faireneſſe* whereof, you may gheſſe by the *Phyſiognomie* of the face, and the reſt: But becauſe I intend to ſpeake of their

× cf. Ecclesiasticus. XL. 4

their *vertues* (which is the *true beauty inward*) by it ſelfe; I will referre you thither.

And (to make this *corporall* and *vocall* beauty compleat with the *forme*) ſee if it hold good with the deſcription of an *abſolute beauty*, in *Paulo Lamazo* (who was a cunning Painter, and could well judge of *beauty*.) Paul Lamazo.

Beauty (ſaith he) is compleat in *forme*, *motion*, and *action* of *head*, *feet* and *hands*.

For the *forme*, you have already heard what it is: For the *motion*, I wil only tranſlate you a piece of *Agrippa*, (who joines it to the *forme*, and ſtands wondring at it:) Agrippa.

Adde to theſe (ſaith hee) *their modeſt pace and gate*; *their more comely behaviour*; *their more wor-*

thy carriage; together with the *whole Symmetry and order of their whole body*, in *figure* and *habit*, every way *most beautifull*. Not any ſight, *in all the order of creatures, being ſo miraculous; nor any miracle ſo worthy the ſight: ſo that any (but a blind man) may ſee how God himſelfe hath gathered together what beauty the whole world is capable of, and placed it in woman, that all creatures ſhould ſtand amazed*; and (for many cauſes) *ſhould love and honour her*: inſomuch that not onely *men*, but *incorporate ſpirits have very often moſt earneſtly affected, and doted on their beauties*. Which is not a *falſe opinion*, but *a truth confirmed by many experiments*. Thus far, *Agrippa*.

If then, a large, ſpacious, and faire building, where nothing

thing is *ſcanted*, nor any *uncomelineſſe* ſeene; but all the *pillars*, *nerves*, *joints* and *cover*, have their full meaſure, ſmoothneſſe, and roundneſſe, in the ampleſt manner: the *eyes*, *fuller*; the *cover* larger; the *face*, fairer; the *gate* and *geſture*, more modeſt, and comely: If (I ſay) all theſe may bee preferred before a *narrow*, *rough*, and *ſcantie* cottage; then may her *body* bee preferred and commended before *his*; whoſe joynts, ſinewes, and muſcles, are more ſhrunk; and whoſe bones and ribbes, (for want of ſoft fleſh to *cloath* them) are more diſcovered through the whole body, then *hers*.

Which thing is well *knowne* to the beſt and moſt judicious

worke-

workemen: who (if they intend to draw a perfect *figure* indeed) take their *dimensions* from the *womans body*; and not from the *mans*. Which is (in truth) the *fairest*; and though much more *hard* to imitate; yet much more pleasant to behold.

And this for the beauty *Corporall* and *Vocall*.

The use of Beautie.

There remaines the use, that redounds unto man for them both: Which is (as most things else that are for his sake) of two sorts, (*Pleasure* and *Profit*.) From the *voice*; in the *musique* thereof (to which no other is comparable) hee receives much pleasure. And though other creatures (as birds) are indued with *musicall tunes* and voices (in their severall

ſeverall kinds) for *his delight*: yet hee receives not the *pleaſure of communication*, with *ſence* and *reaſon* from any of them, but from *Woman* onely: yea much profit.

For from *their voice* men learne to frame *their owne*, to be underſtood of others. For in our infancie, we learne our language from them.

Which men (therein not ingratefull) have juſtly termed our *Mother tongue*: but for the *Profits* and *Commodities* that proceed from *their Body* (omitting the *pleaſure* that it gives in the beautious forme) they are ſo great, that *Pliny* is *amazed* to write them, and holds them rather miracles, than *effects of Nature*: ſome few I will recite from him. Pliny.

Firſt,

Philemon.

First for the *roofe* (*or cover*) of this houſe (the haire) which (like *Philemons* thatch of gold) covers a Temple where the *Gods* abide, it is of much vertue: For though men lay the fault on *woman*, for being over-familiar with the Serpent in the beginning, yet (not onely at that time) was it *promiſed, that her Offſpring ſhould breake the Serpents head* for amends: But (at this day) *the haire of her head* (being ſacrificed in fire) the very ſmoake thereof drives away all *Serpents* from the place (ſaith *Pliny*.)

Secondly, ſeeing many miſchances and wounds in this world happen unto miſerable man (who will yet bee called and accompted *womans head*;) there

there is a remedy even from her head appointed for him. *The aſhes of a womans haire* cures the wounds in the *head:* Nay, it is ſo ſpeciall a cure for man (as he deſcribes it) that it heales even contraries for his ſake. For it takes away the fleſh of *wartes*, and excreſcences in the body, and (contrariwiſe) adds and fills up with fleſh hollow and *eating ulcers*.

Moreover, from the *milke* of the *Breaſts*, proceeds not only nouriſhment to children, but *helpe* and *medicine*, both to the *eyes* and *body* of man: Yea, even to dumbe and reaſonleſſe creatures: For if but a *dog* taſt of it, he will never runne mad. I omit not onely the generall benefit, by the moſt neceſſa-

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ry difference of Sex. But many other things to the *Physitians*: whom it better becomes to dispute thereof.

Pliny. Concluding this point still with the same *Pliny*, who observes her body to be so naturally inclined to *doe good to man*; that if any thing do but touch her; it shall be a medicine for him: For he affirmes, that if the head be but bound with a *womans haire-lace*, it presently cureth (or much abateth) the grievous paine of the head-ach.

Thus have you heard in the description of the *forme*, what it is like, how beautifull, both *Corporally* and *vocally*:

And lastly, how *helpfull in use* to man.

Which *Section*, you must pardon

pardon in the length; for this argument hath caused others to write *whole volumes*; and therefore a few leaves may well be forgiven me.

CHAP. VI.

THE next (that comes in order to be handled) is the *name.* VI. *Name.*

First then, that it may appeare, that this observation of the *Name*, is no idle nor unnecessary commendations to the *Sex*:

I will (*first*) in generall deliver what the *Civill* law, and the *Nations* themselves (both

Iewes

Iewes & *Gentiles*) have thought of *names*, their *force*, and *vertue*.

The *Civill* Law hath a *rule*: *Condemnari nemo debet, antequam nomen ejus delatum sit*: None ought to be condemned, before his *name* bee knowne. And their reaſon is; *quia nomina plerumq; referunt mores illorum, quibus induntur*: becauſe names (for the moſt part) doe expreſſe the condition of the *perſon*, on whom they be impoſed.

This reaſon being (by much *experience*) knowne true; hath made the wiſeſt *parents* among the *Nations*, to have great care in giving of *Names*: and as great reſpect to *names given*.

Among the *Gentiles*, the *Romanes*, the moſt Famous) gave not

not the *names* of *Cæsar*, *Cicero*, *Caligula*, *Scævola*, *&c.* without some speciall *outward*, or *inward* observation of the *qualitie*, or *appearance* of the *Person*: And to names *given*, they had as great respect. For (as *Pliny* saith) every fifth yeare, they sought out, with great care, *persons* (whose *names* were of good and happy *signification*) to present their *Sacrifices*. Pliny.

More particularly: In giving of *names*, they observed *time* and *number*.

First, for the *time*: They were wont (as *Plutarch* testifies) to impose names sooner on *women children*, then on *men*: and their reason was, (as hee seemes to affirme) because they came soonest to *ripenesse* and perfection. Which 1 Plutarch.

seemes

seemes to bee granted by the *Civill* and *common Lawyers*: For they make them capable of *inheritance*; *marriage* and *dower*, (with other benefits of Law) sooner then men; as being sooner *usefull* in body and minde, then *they*: Which *Agrippa* obserues to be no small *benefit* in nature, (or commendation) unto them.

Agrippa.

2 *Secondly*, for the *Number*, which they gave: They were unto *men* (for the most part) three: as *Quintus, Fabius, Maximus: Quintus, Horat. Flaccus, &c.* but women (ordinarily) had but two: as *Claudia Æmiliana*, (as the same *Plutarch* affirmes.) Peradventure, obserue the rule of *Pythagoras*, who held the odde *number* to be *Masculine*; and the eaven, *Fœminine*.

Plutarch.

Pythagoras.

Fœminine. From whence hee drew a good admonition for the *women* of his time; that, in all their actions, they ſhould be *eaven* and *ſquare*; according to the *eaven* and juſt number of their *names*.

But (howſoever the *Roman Gentiles* did ordaine:) it is plaine, that the ancient *Iewes*, from the *beginning*, gave great reſpect to *names*, from the example of *Adam* himſelfe. For, the *firſt thing* (wherein *God* would try the *wiſedome* of the *man*, that hee had *newly* made) was in giving of *names*. For it is ſaid: that *the Lord brought al the creatures before the man, to ſee how he would call them:* Who (giving them apt *names*, according to their *natures*) did therein firſt *expreſſe* (as S. *Chryſoſtome* Gen. 2. 20.

Chryſoſtome. *ſoſtome* obſerves,) the great wiſedome and knowledge given unto him by *God*, in his creation. Since whence, the diſcreet Parents of the *Iewes*, from the Spirit of propheſie, (or morall *reaſon*) have ſtrove to give names unto their children of ſuch ſignification, as they knew they would be, or deſired they ſhould be in their life and manners.

For example, ſome from their *diſpoſition*, as *Eſau*, (*rough*) *Jacob* (a ſupplanter:) *Jeroboam* (reſiſting:) *Judith* (praiſing.) Some from *Office* or *Calling*; as *Aaron* (a *teacher*:) *Sarah* (a Lady:) Some of *Colour*: as *Edom* (red:) *Naomy* (beautifull.) Some of accidents *at birth*: as *Benoni* (the Sonne of my ſorrow:) *Ichabod* (no glo-

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rie;&c.) And many other, which the Scriptures, in divers places take notice and make use of: As in *Genesis*: *Was he not justly called Iacob? for hee hath now deceived mee these two times.* Gen. 27. 36.

And in *Samuel*, *Nabal is his name; and folly is with him:* 1 Sam. 25.25. Whereby may bee perceived, that they had alwayes (both in the gift and the use) speciall respect to *names*, and their *significations*. And indeed, he that will observe the *care* was had for the giving of *names* in the *old Law:* yea, and from the beginning of the World, when men were most *industrious*,) hee shall easily (out of the very *name* almost of every particular man, or person) read his *disposition*, and the

whole

whole ſtory of his life; they are ſo full of *propheticall myſteries*.

It ſeemes then (both by *profane* and *divine* obſervation) that *names* both *dignifie* the *perſons*, and expreſſe the *qualities*.

Wherefore we muſt thinke, that *woman* (in the making of whom *God* expreſſed ſo much *art*) cannot alſo want a *name* of as great excellencie, to *adorne* her; and of as vertuous *ſignification* to expreſſe her.

Wherefore (in diſcourſing this ornament of *name*) I will obſerve but theſe *three branches*; and that which ſhall *naturally* ſpread it ſelfe from them.

I Who gave the Name.

Firſt, who gave the name.
Secondly, when it was given.
Thirdly, what it was.

All

All which though they seeme in particular to adorne and commend the *first Woman* onely; upon whom they were bestowed personally and at the first: yet (as the *oyntment* that was powred on *Aarons* head, went down to the *skirts of his garments:*) And as the *first names* and *natures*, which were given to the *first creatures*, of *heaven* and *earth*, (yea and to man) doe still continue *unto all their kind* unto this day: So all those *names*, *dispositions*, *offices* and *honours*, (imposed on the *first Woman*, in her *Creation*) doe still descend (as hereditary glories (unto all her daughters unto *this day*.

First therfore to begin with the *person* that gave the *name*.

It was not a *Woman*, (who might, perchance, have favoured *her owne Sex:*) but it was *Adam*; the *Man himselfe* (that you may see, there was no partiality to hinder the honour it gives her.) For had hee found any evill in her nature, or espied the least fault or inconvenience in her disposition, it is likely he would have left it in her *name perpetually*; and given her *such a one*, as should have expressed some such *vices*, as men doe (at this day) with singular *delight*, lay on all the *Sex*, (as derived from their *first mother*) and would (no doubt) have quickly found a time to cast it in her *teeth*. As may easily be gathered from the *after story*: Where when hee knew not how to

excuse

excuſe his owne *diſobedience*; hee could eſpy a *mote* in her eye, at the firſt daſh, and caſt all the blame on the poore *woman*, (who if ſhe offended her husband, did it (as ſome think) in *kindneſſe*, finding the fruit *faire:*) and not of *maliciouſneſſe* (finding the evill:) For *her eyes were not opened, till ſhee had eaten.*

But *Adam*, being at that time (when he *married* her) a Man of the beſt wiſedome and eavenneſſe, (as one into whom God *himſelfe* had newly breathed his ſpirit of *underſtanding* and judgement) impoſed upon her a *name:* which out of the depth of his owne knowledge, he well perceived, ſhee both well deſerved, and beſt *fitted* her diſpoſition: as wee

ſhall ſee hereafter. So that the *perſon* (naming her) being of the contrary *Sex*; and one that would not ſpare her faults, even before *GOD*, but would have told him to his face; *The woman that thou gaveſt me, did* it: It may ſeeme there was ſmall *favour*: but that it was given even as the truth conſtrained.

If *Adam* (after his fall) had likewiſe had the naming of *himſelfe*; (as he had of his wife:) no doubt, but that he would have dealt *better* with himſelfe, then to have beene called *Adam*, (*Earth*:) But God, to curb his pride, impoſed that *name* firſt on him; when there was none elſe to *name* him.

That (thinking humbly of *himſelfe*)

himſelfe) without deſpiſing of the *reſt*, he might give due *names*, (and therein *honours*) unto others, according to their *natures* and diſpoſitions, without *partiality*.

Adam then (the *firſt man*) gave the name unto the *firſt woman*.

But the reaſon why he (rather then the Lord that made her) ſhould doe it, ſeemes (unto ſome) to be this; that the *man*, in naming her *himſelfe* with a good and *ſignificant* name, (according as hee knew, ſhee *deſerved*) ſhould have the greater guilt and ſinne; if that (at any time after) he ſhould either *miſcall*, or *miſ-intreat* her.

Albeit others thinke, that hee thereby expreſſed him-

ſelfe to have greater *authority* over her.

But by that *rule*, ſome women might claime authority over men: ſeeing it is evident in Scriptures, (and elſewhere) that *women* have more oftner given *names to men*; then *men* to *women*: (as is plaine in *Geneſis*, *Iudges*, and *Ruth*, &c.)

And it is more then probable; that as the *man* named the firſt *woman* (that was *made after him*:) ſo the *woman* named the *firſt man*, that was borne after her: For the text

Caine. Gen. 4. 1 ſaies, *Shee bore Caine*, (that is, *a poſſeſſion*:) and ſaid, *I have obtained a man of the Lord.*

It ſhould ſeeme then, by her interpreting of his name, that ſhee her ſelfe had given it unto him: (As may bee ſeene in the

the examples of *Leah* and *Rachel*; who *named* the twelve Patriarchs; and in the daughter of *Ely*; and in the mother of *Samuel*.

All which (having the privilege of *naming* their ſonnes) gave them names of ſignification, and expreſſed afterwards the *reaſons* that induced them ſo to doe: as *Eva* in like manner had done before them.

If therefore, man may claime authority over *woman*, by naming the *firſt* that was *made*: Shee may claime alſo *preheminence* over man, by *naming* the *firſt* that was *borne*.

So that here you ſee, firſt; who it was that gave the name, *MAN*.

Secondly, that he was *one*

who understood what hee did.

Thirdly, *unpartiall* on her side.

And fourthly, that by *giving* it, he bound himselfe to observe her.

2. When the name was given.

Secondly, I observe the *time*, when he gave her name. It was *not at once*; but as her name was of *two sorts*, (the one, of the *Genus* [*a Woman*:] the other of the *Species* [*Eva*:]) so hee gave it at *two times*, and upon severall occasions, after sufficient *tryall* and *deliberation*.

a Isha.

The *first* was the *last name* he gave to any thing before his *fall*: And the *last* was the *first name*, he gave to any thing *after his fall*. So that in his *felicity his last care*, and in his *misery*,

misery, his *first care* was for the *woman*.

Neither of her names was given by *chance*, or *suddenly*; but by good *advice*, and after good consideration: As *Adam* himselfe would have you know; when he sets downe his *reasons* for them both: (as hee did not in naming any thing *else* before: To the *first* name, his reasons goe *before*; and to the *second*, they come *after*.

For where he first calls her *Woman*, these words following [*because she was taken out of man*] are not the reason; but the explanation of the reason, which goes before: which are these words, [*This is bone of my bone, and flesh of my flesh:*] For when GOD had brought Gen. 2. 23.

her to him; he first *viewed* her, and beheld her *well*; and when hee could finde no *fault*: but that (according to Gods promise before) she was *Commodum auxilium*, in all things: the very consideration, that shee was also *bone of his bone, and flesh of his flesh*, grew to be the reason of her name; which hee (*after*) explaines, in saying: *She was taken out of Man.*

This reason therefore goes before the *first* name of her *Sex*: to shew, that *Adam* (*before* hee named her) had a great care to view and consider her *nature* and disposition; ere hee could finde so *apt a name*, and so full of *mysteries* to adorne her. Which till he had *well* advised, he gave not.

(β) For the *β second*, (which was her

her *proper name*) it was impoſed on her *after the fall.* And the reaſon for it, is rendred by *Adam* (*after* he had called her by it, and not *before:*) as if hee did acknowledge *that name* to be made to his hand, and without his *ſtudy.* Eva.

And therefore hee ſets the reaſon *after* it. For, when *God* had given a promiſe of *life*, in the ſeed of the *woman:* hee could eaſily conclude to call her the *Mother of the* (*c*) *living.* So that both were given to dignifie her, in reſpect of the *time.*

(*c*) Chavah, Gen. 3. 20.

For as to her *firſt name*, *Adam*, before his *fall*, in his innocency, and greateſt perfection, (when he enjoyed his owne *free will*) tooke great deliberation before hee gave it:

it: So for her *ſecond name*, after his fall, (and in his weakneſſe) God himſelfe helped him with a reaſon; that it might bee as *myſticall* as the other.

From theſe circumſtances of the *Time*, I obſerve theſe three things.

Firſt, in that her two names were *laſt*, *before* the *fall*; and the *firſt*, *after* the *fall*, (which *man* tooke no care to beſtow with ſuch conſideration upon any other creature,) there appeares (as I have ſaid) the *care* and *love* he had to his *Wife*, (both in his *happineſſe*, as a *Companion* of his *joy*: and in his *unhappineſſe*, as a *comfort* in his *miſery*:) his minde being (*firſt* and *laſt*) on her.

Wherein he ſhewed a good pre-

precedent for all his children, (even to this day) of *love* and *reſpect* towards their *wives*.

Which, if it were well obſerved; no doubt, but the quiet and *golden world* of time, would againe returne unto us.

Secondly, in that he gave not her *firſt Name*, (when he himſelfe was in *perfection*) without good *deliberation*; and then ſuch a one as much *dignified her*: hee may *herein* teach the reſt of his *Sonnes*, (if they will ever ſtrive to *perfection*) that they never *miſcall*, or give other names unto women: (eſpecially unto their *wives*) but ſuch as ſhall *dignifie* and adorne them. β.

Thirdly, and laſtly; as hee preſumed not to give the *ſe-* γ.

cond

cond name unto her *after* his *fall*, and in his ſinne and weakneſſe; when his underſtanding was more *darkned*) till he perceived *good reaſon from GOD*; (in that ſhe was the *Mother of life*) ſo would hee teach his children in theſe latter *dayes*, (ſo *full* of ſinne and bould *ignorance*) not to *preſume* in giving any *Titles* unto that *Sex*: but ſuch as may (according to Gods firſt ordinance) declare them to be, not onely the ordinary *givers*, in our ſelves: but the *continuers* (of our *life* and *name*) in our children and poſterity; till *Adam* and *Eve* riſe againe to meet their off-ſpring.

Laſtly, (for the *names* themſelves:) they were of two ſorts, (as I ſaid before,) *Iſha* and

and *Eva*: The *one* generall to her *Sex*: the *other*, proper to her *Person*: Yet both having relation to the *posterity* of her *Sex*; as well as *Ish* and *Adam* have, to the *posterity of his Sex*. 3. What the Name was.

In these two *names* are contained *two mysteries*; the one of *this life*: the other *of the life to come*.

But (*first*) of the *Etymoligy* of these names; and (*after*) of the *mysteries*. 1. *Isha*, from *Ish*.

We will begin (*first*) with that which was given her *first*: and that was *Isha*, being a name (if wee respect but the bare *Etymology*) derived in the *fœminine gender*, from *Ish*, the name of *man*, according to the *Hebrewes*. Which names, *Tremellius* doth hardly expresse (in *Latine*) otherwise then by *Vir* and Tremellius.

and *Vira*: And is faine to make an *improper* word, to ſhew their *neerenes* in *Hebrew*.

Wee in *Engliſh*, to expreſſe the *force* of it, may as properly ſay (*Man*, and *Manneſſe*:) or indeed, (*Man* and *Mann's*;) that is, *belonging to man*: For ſo it comes *neereſt*. For it properly ſignifies, not a *Woman* alone: but the *woman* of the *man*, (or *mans woman*; or *wife*:) But the *word* which we tranſlate for it, is *woman*: being (as the *other*) the name of the *Sex*; and is *ſignificant* enough of it ſelfe: As we ſhall ſee after.

Notwithſtanding the *firſt originall name* (in *Hebrew*) is moſt of all to bee conſidered: becauſe it was the *firſt* and moſt ſignificant: And that

that was written, אישה *Isha.*

In the giving of which, *Adam* ſtrove to ſhew the ſingular neereneſſe betweene *man* and *woman*: and (therein) ſufficiently ſhewed the force and ſtrength of his wiſedome. For he ſeriouſly conſidered, (ere he *named her*) from whence ſhee was taken; for what *purpoſe*; for *whom*; and whither ſhee muſt returne.

Shee was taken from *his ſide*; for a *helper* for him; and to his *ſide* ſhe muſt returne, [*They ſhall be two in one fleſh.*] So that he muſt forſake *father* and *mother* for her.

Therefore hee concluded, ſhee ſhould bee *Iſha*; joyning her unto his owne *name*, by *adding* but *one letter*; (as God had added and joyned her unto

to his *body*, by taking but *one Ribbe.*) So that as her body was taken from, and joyned unto *his*, by *God:* so her *name* was taken from, and joyned unto *his* by *himselfe.* To shew, how well hee did approve of Gods *goodnesse* unto him in this *blessing.*

Wherein (as I said) hee *strove* to shew how *neerely*, and how *firmely*, man and woman are conjoyned: which cannot sufficiently in *one word* be rendred by any *language*, so well as the *Hebrew.*

But among the rest, our *language* comes not fartherst behind, in expressing it to the *first sense.* For as *he* is *Ish*, (of whose name *Isha* (the *woman*) is formed:) So *we* say, *shee* is *Isha* (the *woman*; or *Womb-man*:)

Woman or Wombe-man.

out

out of whoſe *wombe*, *man* is formed: For that is our old *orthography*, as *Verſtegan* witneſſes.

To which I could adde (if if it bee lawfull) a new *orthography* for *woman*, in the *plurall* number; and write, not *women*; but *wee-men*, according to our pronunciation. Seeing indeed we are the ſame, and all of *one* peece.

And this will offend *none*, but ſuch as will have them derived from *woe*, and call them *wo-men*: becauſe they thinke it was long of them wee fell. In which they beleeve they have got a notable *argument* againſt them.

But till I come to anſwere this, let them ſtay their ſtomacks with this old *rime*:

How

How ill did hee his *Grammar* skan,
That call'd a *Woman woe to man?*
For (*contrary*) who doth not know,
Women from *men* receive their *woe?*
Yet love men too: but what's their *gaines?*
Poore Soules! but *trauaile* for their *paines:*
Then let them all (in this) agree:
'Tis *woe* from *man*; if *woe* it bee.

It ſhould ſeeme (then) the *name* is not ſo full of *woe* and *deſpite*, as they would make it: For the name of *Woman* hath been held ſo honourable and helpfull, (even in our owne

owne *Nation*) that the higheſt *dignity*, that can be beſtowed on that *Sex* (amongſt *us*,) is expreſſed onely in that name.

For *Queene* (or *Quena*, as *Verſtegan* writes it) ſignifies but *Iſha*, a *Woman*, or *wife*) and that is all. *Queen.* 1. Woman, or Wife.

But to (proceed to the originall, *Iſha*:) In it, *man* and *woman* are ſo neerely joyned and made *one*; that it cannot be to us a *diſgrace*, (no more then for our Father *Adam*) to call them *wee-men*; and all one with us, chiefly if wee conſider of how great *excellency* the name is; and how great a *myſtery* it containes: For (beſides all this beforeſaid; which may be gathered out of the *neereneſſe*, and *very ſound* of the names;) *Adam* had The Myſtery in *Iſha*.

had a further reſpect: For in this name hee contained a *myſtery*. And ſuch a *myſtery* as containes many other *myſteries* within it.

Amongſt the which, the *myſtery* of *Chriſts* love to his Church, is none of the leaſt: which the Apoſtle calls, *Magnum myſterium*. And that is compared to a *Marriage*. No *marriage* more perfect; nor no couple ſo juſtly kept it, as *that*; and thoſe whom GOD himſelfe perſonally made. And that was the *firſt*: which *Adam* (conſidering) did (in his Wives name) comprehend all the *duties* of Marriage.

Mariage.

To which the conjunction of *Chriſt* and his Church, is *myſtically* compared.

So that as her *body* being taken

taken out of his, became a more *excellent body* then his: So her *Name* (being taken from *his*) became a more *Mysticall name* then his: for from אישה (*Isha*) may mystically be gathered:

First, the *Author* of Marriage. In which, five things observable.

Secondly, the *persons*.

Thirdly, the *duties*:

Fourthly, what may best *continue* it.

And *fifthly*, what may *dissolve* and *breake* it.

Of all these in particular, briefly, and first of the *Author*. The Author of mariage.

The *Hebrew Cabalists* have observed, that (in the composition of *Isha* אישה) *Adam* took two *essential letters* of the great and divine name [JEHOVAH] that is to say ה and י: *He* and *Jod*:

and

Aleph and *Shinne.*

and two other, out of his own name (א and ש:) of which (mingled and put together) he framed and made a *Name* for his *wife.*

In which (by this conjunction) he expreſſed both from whence ſhe was taken, and who gave her unto him: thereby declaring *her* to be taken from *Man*, and acknowledging JEHOVAH to be the *Author* and *ſanctifier* of this *marriage* and conjunction betweene him and his *wife.*

He and *Iod.*

For without the helpe of thoſe two letters (ה and י) *Iſh* and *Iſha*, could not be *joyned* into one name.

So that in her name (thus framed) the *Author* of this, and all other marriages, is ſet downe to be the *Lord* JEHOVAH,

VAH; who joyneth both together: without whom *Isha* cannot consist, nor any marriage or conjunction be lawfull or blessed.

Secondly, the *Persons* in marriage, are here expressed to bee *Ish* and *Isha* [Man or Woman] both knit in *one name* by *Adam*; as they were knit in marriage by JEHOVAH. 2. The persons joyned in *Marriage*, Ish, & Isha.

But if wee will know more particularly of what quality the persons in marriage ought to bee; wee must examine what the estates of the first two were, wherein wee shall finde. In whom 4 things are considerable

First, *their Freedome.* Their *freedome.*
Secondly, *their Perfection.*
Thirdly, *their Age.*
Fourthly, *their Condition.*

First: *Iſh* and *Iſha* were *free perſons* and *uncontracted, before* GOD joyned them.

For man could not find a wife for himſelfe, untill GOD made him one; who (though *bone of his bone*;) Yet none of his Wife, till GOD gave her. And therefore *Free.*

So ſhould alſo the conditions of *after-marriages* bee: *Man* ſhould ſeeke for his *Rib*, (for his *Fleſh* and *Bone*,) yet keepe himſelfe *free and uncontracted*, till GOD bring one (as free) to give him.

Their perfection. Auſt.

Secondly, *Iſh* and *Iſha* were perfect *Man* and *woman*; both for Age, Stature, and health. For as S. *Auguſtine* holds, they were created in that health, ſtrength, and ſtature of body, which wee attaine unto

unto at thirty (our beſt age.) From whence is taught the perfection of that ſtate, as being a thing unfit for the ſicke, weake, or Impotent.

Thirdly, *Iſh* and *Iſha* were neere one age, and hee but a little the older. Which teacheth the equality of age in marriage. Their Age.

Age and youth (in extreams) muſt not match; yet the man ought to bee ſomewhat the older; but not much. For the young Woman, that is wedded to an aged man, is not a *married wife*; but a *married widdow*.

So that the perſons muſt not bee children under age; nor thoſe that are twice children for age.

Laſtly, *Iſh* and *Iſha* were naked Their condition.

ked, and were not aſhamed. Both their minds were ſo free from Sinne, as their bodies were from imperfection or fault. Therefore they needed not bluſh at meeting.

From whence wee may learne, in what *naked truth* and *plain ſimplicity, marriages* ought to bee made in the ſight of GOD: neither of them ſeeking (by diſſimulation) to cloake or cover any cauſe or imperfection that ſhould juſtly hinder, or barre that *holy Conjunction.*

But as *Iſh* and *Iſha* were married in the ſame nakedneſſe they were made; ſo they may alſo be conjoyned in that *naked innocency* and *modeſty* of *mind* and *body*, as they were borne. From whence alſo, they

they may learne, how peaceably they ought to behave themselves in this holy estate; without fighting or unquiet striving; For *Ish* and *Isha* were naked.

Man was made so, and men are borne so: *Nos nudi creati sumus ad neminem lædendum*, saith *Zanchius*: VVee were made naked, that wee should hurt no body. Zanch.

They that meet and imbrace naked, uncloathed, and unarmed, can intend no hurt, for they are (neither of them) fit to strike or defend.

Therefore when the married remember their *first Parents* were made so, married so, and themselves borne so; they should live in all love, and peaceable concord with

themſelves: For GOD hath neither made nor given them meanes to hurt each other. For the married are joyned by love. And though *Ovid* ſay, *Militat omnis amans*: I rather thinke he meanes, *Militat omnis amens*: For *Propertius* held the truth.

Ovid.

Propertius.

Pacis (Amor) deus eſt, *pacem veneramur amantes.*

Love is a *God* of peace, and lovers love the peace: Therefore all ſtrife and contention, whereby peace may be broke or hindered, muſt be baniſhed.

3. Thirdly, in אישה, the *Duties* of *Marriage* are contained: Which Duties are (generally and chiefly) two, *Love* and *Propagation of children*: both expreſt by *Commodum auxilium*. Love is firſt, and ſeaſons

The Duties of *Marriage*.

Love.

seasons all the rest. And it is properly the marrieds vertue; as *Fortitude*, is the *Souldiers*; *Temperance* the *Magistrates*, and *Iustice* the *Princes*.

And this dutie is expressed by *Adam* himselfe, when hee saith: that for her, *Man shall leave father & mother and cleave to his wife; and they shall be both one flesh:* And therfore he closed them both in one name: to shew that their love (that drew them together into one conjunction, from all others) should never part: But that they should continue together in one perpetuall bond and Societie, as they were taught by their names; which are both tied and knit into one in the *Name of* IEHOVAH *the Lord. God is love;* Gen. 2. 24.

and the *Name of God hath made their names one.* Which teacheth them, that there ought to bee *that love of God,* (*and godly love*) betweene them, as ſhould keepe them alwayes in beſt affection together.

Procreation. For the other duty of *Procreation*, injoyned them by the command of (increaſe and multiplie :) it is herein contained and expreſſed.

For as her name [*Iſha*] (though it was taken out of his name *Iſh*) containes his alſo : So her body (though it was taken out of his) containes his alſo by propagation of the ſame kind.

1 Cor. 11. 12. For as the *woman* is of the *man*; ſo is the *man* alſo by the *woman*, ſaith S. *Paul.*

Which is well expreſſed in our

our *Engliſh Orthography*, before named, of *womb-man*: not diſſenting from that of the *Prophet*; *Mulier circundabit virum.* Ier. 31. 22.

Which (though it was ſpecially meant of our Saviour and the B. Virgin; yet) is it literally true in *nature*.

For all men are contained, bred, and propagated in women; which is expreſſed in this name, *Iſha*: which (in like manner) comprehendeth his *Name*.

Fourthly, in אישה is contained, what may beſt *continue marriage*, in the moſt commendable perfection: And that is *unity*. Of which they ſhall alwayes be remembred, if they doe but looke on the *Womans name*. For (as I ſaid) Gods *power* made their bodies 4. What may beſt continue *Marriage* in its perfection.

one flesh by conjunction: and *Gods name* made their names, one name, by *interposition*.

God is *unity*: And *unity* conjoyned them: so that, if they doe but consider, that (in their conversation) *GOD is in the midst of them*, it shall alwayes be a meanes for them to walke as in his *presence*, without contention, in all concord and unity: Which is able to establish and confirme their holy conjunction, in all peaceable and happy continuance unto the end.

5. What may dissolve, and break off *Marriage.*

Fifthly, and lastly; there may bee gathered from this name, (if it bee well considered) what may dissolve and *unknit* this holy knot of marriage. And that is (the opposite to *unity*,) *Discord*: Which shall

ſhall never overcome them, till God (which is *unity*,) withdraw himſelf from them.

And this (I ſay) may bee gathered from the name of *Iſha*, אישה. For take from thence, י and ה (the two eſſentiall letters of the high JEHOVAH; which makes her *Iſha*, of *Iſh*:) and there will remaine nothing but אש (*Ignis*) *fire*: ſo take from *Iſha* (that is, from *man* and *woman* in marriage) the *eſſentiall* and *effectuall bleſſing of* JEHOVAH (the high GOD which preſerves them in *love* and *unity*) and there will remaine nothing, but *fire* and *rage*, *diſcord*, and *jealous contention*; which will ſoone conſume, diſſolve, and diſunite that holy band; and leave them (at the laſt) in

Iod, and He.

Eſh, fire.

in danger of *fire eternall*, to their everlasting condemnation.

And as this name [*Isha*] cannot be divided, (in taking *Ish* from *Isha*:) but that the *man* shall remaine *alone*; and the woman without a name: so cannot the firme knot (wherein they were tied when it was given) bee at any time (through *discord*, or *adultery*) dissolved; but the man shall remaine alone, and the Woman without a *name*; at least without a *good one*.

Thus you see how *mysticall* this first name [*Isha*] is (the generall name of woman;) in that, thence may be gathered the *Author*, *Persons*, and *Duties* of marriage; what may best

beſt continue it; and what diſſolve it.

A name impoſed upon her by *Adams* natural and humane *reaſon*; and therefore (though excellent and ſignificant) yet it cõtaines but a *myſtery of marriage:* which is an eſtate but for *this life*: for *in the life to come, they neither marry, nor are given in marriage*: as our Saviour ſaith.

Wee will therfore ſpeake but a word of the *Second name*, containing a *myſtery* of the ſecond *life*. Which name, though it was pronounced *by man*; yet, was the reaſon given by *God*, ere hee impoſed it: And therefore more *divine*.

Her *ſecond* and proper name was *Eva:* For which if we will ſeeke 2. Heva, Chava, or Eve.

Concerning these *Etymologies* (which may seem ridiculous to some) I desire the Reader to consider what learned M. *Casaubon* hath said: *Exercitat.* 15 *Num.* 11. Mos fuit hic veterum, sive *Curiositas* (saith he) ut in vocibus *peregrinis*, quarũ non *ignorarent* Etymon, satagerent aliquid invenire, quod *earum significationi accõmodarent*. Sic in dictionibus *Hebraicis*, Etyma *Græca*, aut etiam *Latina*, patres comminiscuntur: *Non* quòd *veram originem* ignorent (sicut *Multi* hodiè sibi persuadent,) sed ex merâ illâ, quam dixi, *Curiositate*. And this he shewes by instances of the words, *Iesus*, *Pascha*, *Levites*, & *Baptisma*. * *Peter Martyr.*

seeke *Etymologies*, wee shall finde enow, and their reasons.

First, from our owne language of English, (though it little concernes it) *Verstegan* will have it, *Eva*, *quasi Consimilis*: [*Even*] the same as *all one* with her husband in office, and likenesse. Others (in Latine) *Anagrammatize* it from *Eva*, into *Væ*: because (they say) she was the cause of our *woe*.

But * *Peter Martyr* thinks, that they are not well in their wits that say so: *Ineptiunt*, *qui dicunt*, (saith he:) Rather leaning to that of S. *Bernard*; *Eva*,

quasi

quasi Ave; all *haile*: or rather, *Avæ*, from *woe*: Belike alluding to that of the *Angell Gabriel*, who (when *he* brought the *newes* from heaven of the *womans seed*, that was comming to breake the *Serpents head*) began his *salutation* with [a] *Ave*, [or *Eva*;] to whom it was first promised, and was now to bee performed with an (*Ave*) all *haile*, all *health*: or an *Avæ*, a cleare deliverance from all *woe* of *sinne* and *death*.

These conceipts, derived from that tongue, let them that please, please themselves withall; for my part, seeing *Adam* spake no Latine, I can hardly

(a) *Ave*, Rectius scribitur *Have*, id est, *Vive*. uti monet *Iacobus Cujacius*, observationum lib. 1. cap. 15. Etiam *Manutius* testatur, *Tò, have*, cum *Aspiratione*, in probatis libris, ac lapidibus, inveniri. Hebr. *Chajah*, id est, *vixit*, viguit. Inde *Eva*, vel potiùs *Heva*, vel Hebraicè, *Chauvah*, ab Adamo sic vocata, quòd è *Costâ viventis* facta, *Mater omnium viventium hominum* futura sit.

hardly beleeve hee had any reſpect to this *Etymology*: but according to his owne *tongue* gave it, (as he interprets it:) becauſe *ſhe was the mother of all living.*

Shee is *Eva* then, *quaſi* life, or *living.*

Notwithſtanding, (not to diſſent wholly from the *former*) this name, and the force thereof, (in effect) is not improperly expreſſed in the former *A'væ*: For death (being the end, to which all woe and ſorrow tends) hath (for its oppoſite) life: And *Eva* (being life) may well be turned into *A'væ*: becauſe it reſiſts, and expells *woe*; which is the cauſe of *death.*

But to come to *Adams Hebrew Eva*, whoſe *owne* interpretation wee

wee will take and follow: She is ſaid by him to be *living*; or the *Mother of the living*.

In which wee ſee, that this name *Eva*, hath no coherence with either of both his, (neither *Iſh* nor *Adam*,) neither in ſound, nor ſignification.

Iſha (her firſt name indeed) was taken from *Iſh*, (his firſt name) which ſignifies *lively heat, force*, and *vigour*: But her ſecond name [*Eva*;] was not taken from his ſecond name [*Adam*] which ſignifies but *clay* or *earth*.

Somewhat was the cauſe (then) why ſhee was not called *Adama* (of *Adam*) as well as *Iſha* (of *Iſh*.) If wee will find the *cauſe*, wee muſt goe backe to the *Time*. For wee ſaid, that *Iſha* was given before the

the fall, (when man knew of *no life*, but the *Preſent*; wherein he ſhould never have died.)

And therfore (in a *myſticall faſhion*) he framed a name for *her*, from the *beſt* of his; to expreſſe their neere *conjunction*, and *office*, for that *time*; beyond which, (as then) hee ſaw not: But afterwards, when his eyes were opened; and that he perceived *two lives*, and *two deaths* before him (the one *temporall*, the other *eternall*;) and no comfort of hope in either of their *preſent names*, (for *Iſha* could not ſerve; ſhe was but a myſtery of *this life*; and *Adam* was *earth*; and to earth muſt returne:) Being therefore at a *Nonplus*, *God* tells him the *Womans ſeed ſhall break the Serpents head.* [*Chriſt*] ſhall overcome

come death, and give eternall life to his children.

From whence being inlightned, hee readily concludes, ſhe ſhall be (not *Adama*, of the earth, but) *Eva*; the *mother of the living*.

From hence then, growes this name: From a *reaſon* given from *God*; and an approving voyce from *man*.

Which is (indeed) a mixture of *Heaven* and *earth* (as it expreſſes it ſelfe:) For the *name* which man gave himſelfe, was but of this life: but when *God* ſhewed him of *a life to come*, he comprehended both in *Eva*.

So that *Eva* is both the mother of the *living on earth*, and of the *life* in *Heaven*. *I am the life* (ſaith *Chriſt:*) and *Chriſt* is the *ſeed* of the *woman*. Ioh. 14:

So

So here is *Heaven* and *Earth* met: the *Sonne of God*, and the *ſeed of the Woman*; the *life preſent*, and the *life to come*.

And this is the *myſtery* which then was revealed, but as in a cloud: but ſince hath inlightned the whole world.

Iſha ſeemes (now) to bee of no ſtead; ſeeing in *Eva* the preſent and future life is contained. The preſent life of man ſhee maintaines in procreation, and being the *mother of the living*: and the *future life*, in being the mother of our *Saviour* (who is the *life* it *ſelfe*.)

So that if we raiſe our *ſelves* into the contemplation of the *life* to come, (ſignified in this name, *Eva*) wee ſhall quite loſe *Iſha*. *Mortality* ſhall put on

on *immortalitie*: *Iſha* ſhall bee tranſlated into *Eva*. *Women* ſhall loſe their name of *Iſha*; they ſhall put off the name of their *Sex*: But *Eva* (the name of *life*) they ſhall never loſe.

For in the life to come, they neither *marry*, neither is there difference of *Sex* or *Perſon*; but men and women ſhall receive like bodies, in eternall glory, according to the *ſimilitude of Angels*. In which *likenes* and *ſimilitude*, I leave them: And forbeare alſo to torment the Reader with any *confutation* of unſavory objections, brought againſt that *Sex*, by the raylipotent *Linderach* (and others) who (it ſeemes) have forgotten that they were ever borne of their *Mothers*.

Luk. 20. 36. ἰσάγγελοι.

FINIS.